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GREEK EXERCISES;

OR,

AN INTRODUCTION TO

GREEK COMPOSITION:

SO CONSTRUCTED AS TO LEAD THE STUDENT FROM

THE ELEMENTS OF GRAMMAR

TO THE HIGHER PARTS OF SYNTAX;

AND

TO REFER THE GREEK OF THE WORDS NOT TO THE TEXT,
BUT TO A LEXICON AT THE END;

TO WHICH

SPECIMENS OF THE GREEK DIALECTS, AND THE CRITICAL
CANONS OF DAWES AND PORSON ARE ADDED.

BY THE REV. F. E. J. VALPY, M.A.

REVISED AND RE-ARRANGED FROM THE
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CLASSICAL INSTRUCTOR IN THE GRAMMAR SCHOOL OF
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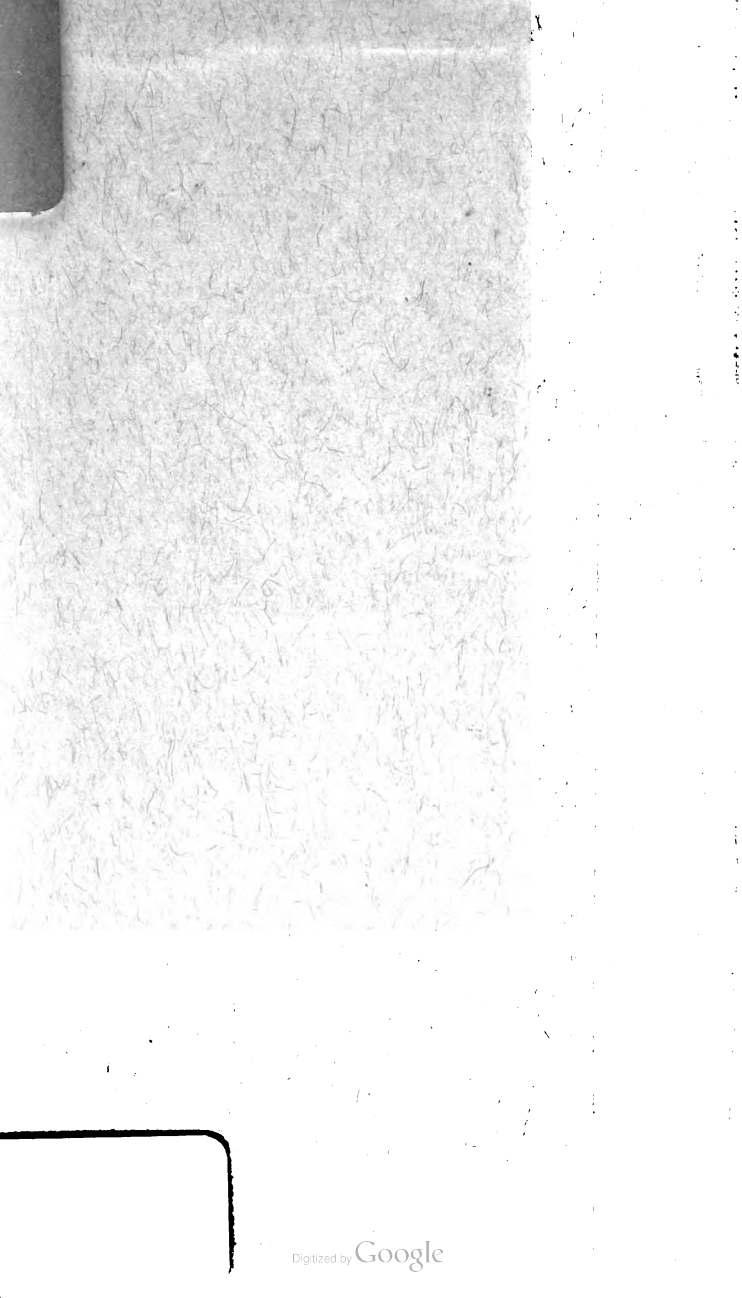
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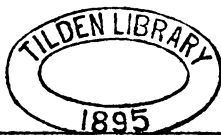
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You announce bad^{neut} tidings, O father^{voc}.

I bewail your fortunes.

Why do you leave my house? (*The Greek mark of interrogation is our semicolon*).

This day brings evil to the Argives^{dat}.

This altar saves thee not.

They sacrifice to the sun^{dat}, and the moon, and earth, and fire, and water, and winds.

IMPERFECT TENSE. INDICATIVE.

[*Action incomplete, or habitual; as opposed to the aorist, deliberate*].

I was weeping. Thou wast teaching. You two were writing. They^{dual} were fleeing the lion. He was writing a letter. They were still building-the-wall. Rank^{acc} did not nourish me. They two were guarding there. The others were ravaging the city. The soldiers were digging the ditch. The soldiers were buying the necessaries. The opinion of Artabanus was vexing Cyrus.

The brass was shining a-far, as the lightning of Father Jove.

FUTURE, *shall, will*.

I will strike. Ye two shall leave. I shall reprove you^{dat}.

I will bring. They shall throw. Alas! alas! what shall I say?

Thou shalt not steal.

We will say and do these things.

I will not kill thee.

The night shall hide the light.

The barbarians will pursue and rout us.

The wolf shall seize and scatter the sheep.

AORIST, *did, have, had, &c.*

[*Time, past indefinite. Action, quick or momentaneous*].

I struck. I saved you. They dug a deep ditch. He sent immediately one and twenty ships.

We remained there three days.

They have done bad *things*.

The barbarians *quickly* turned the targeteers into flight.

Juno sent two dragons.

The cavalry of the Syracusans wasted the territory.

They guarded the passings of the streams and of the rivers,
and blocked-up the ways.

Why did you amuse me, O miserable hope?

PERFECT, *have*.

[*Action continued from the past*].

I have wondered. I have written a letter. I have taken
care.

He has done this most-base deed. We have said true
things.

I am married (*i. e. I have been married, and still am married*).

The widow has hoped and still hopes.

The day has approached and still approaches.

A most unholy guest has perpetrated a most unholy deed.

PLUPERFECT, *had*.

I had struck you.

They had written.

We had wondered.

Ye had believed,

You *two* had been-rich.

The tree had much grown,

The wolf had seized the kid.

The father and mother had ended *their* life.

SECOND AORIST, *did, have.**

He struck me.

All fled.

Gold has turned many.

No-one has escaped death^{art}.

* [The Second Future is omitted as being nothing else than the Attic form of the First. The Second Aorist is formed from that Attic form. The meaning of the two Aorists is the same, but as there are various differences in formation and quantity, the exercises above are given. — *Vide Valpy's Grammar, Anthon's Edit.*]

A certain man had two children.
 They *two* have left me. *The* brass did cut *the* tongue.
 Achilles killed Eetion.
 Ye have assassinated the best of the Grecians.
 I struck *the* body. I struck *the* mind.
 They have buried the lovely virgin.

IMPERATIVE MOOD.

PRESENT.

Draw, draw me.
 Go-thy-way, and offer the gift.
 And *do* you, boy, bear (*νομίζω*) me.
Let the truce remain. Medea, hail.
 O hail, you also, son of *the* wise Pandion.
 Let him hear. Farewell, O dear children.
 Do ye these *things*. Throw, throw, smite, smite ^{dual}.
 Let them strike (*dual and plural*) me.

FIRST AORIST.

Write, flee. Crucify, crucify *him*.
 O Minerva, O mistress, now, now help.
 Save me.
 Sell all *things*, whatsoever thou hast.
 Sacrifice ye the fatted calf (*the calf the fatted*).
 Be-sober ^{p1}, watch.
 Publish the word, convince, rebuke.
 Bind-with-clasps this arm securely.
 O best of mortals, reinstate *the* city.
SECOND AORIST. Leave me, O child, leave me.
 Fly, fly, O father.

OPTATIVE. (*Expressive of a wish*).

PRESENT. May ye succeed.

How therefore could (*äv with the opt.*) such-a-man (*the such man*) corrupt the young men?*

May Prudence, *the* fairest gift of the Gods, cherish me.

May all the house perish.

Unless I guard over you[†].

For if you should not (*μῆ*) bring gifts, but should always be-angry sharply. . . .

That (*to-the-end-that*) Aurora might bring light to immortals^{d^{at}} and (*as-well-as*) mortals.

FIRST AORIST. Nor may *the* Deity turn (*Æolic form*) you thither.

If some-one would call Ajax (*Æolic*).

Who can perfect this work? (*Here "can" is expressed by the Æolic Optative, accompanied by xev*).

[*Observe, the Optative is used with äv or xe, to express uncertainty, conjecture, possibility, volition*].

SECOND AORIST. Then may *the* wide earth (*land*) gape for me^{d^{at}}.

Not even if you should labour much.

They would (*opt. with xev*) leave a boast to Priam^{d^{at}}, and Helen to the Trojans.

Let not (*μῆ*) the splendour of *the* graces leave me.

SUBJUNCTIVE. (*See Gram.†*)

PRESENT. Let us therefore no-more judge each-other.

Let us pursue the *things* of peace^{art}.

Let a man try himself.

Let us be-sober.

Let us not (*μῆ*) slumber as the rest.

As when *the* husband of *the* fine-haired Juno lightens (*with äv*). . .

* [The Optative of the Future is never used as expressive of a wish, and is never accompanied by äv or xe. Sandford].

† [The Subjunctive (in the 1st person plural) is used in exhortations without av or xe: for the 2nd and 3rd persons the Optative is used].

We entreat *you*, do not ($\mu\eta$) murder *your* children.

FIRST AORIST. Do not ($\mu\eta$) steal. Do not commit-murder.

Do not commit-adultery.

Do not seal the words of this book.

Let not-any-one deceive you ^{P¹}.

Do not wonder, O Athenians (*Athenian men*).

Do not be-anxious ^{P¹}.

I will bury them, lest (*that not*) some-one should insult them.

PERFECT. Provided they have said *so*.

SECOND AORIST. Whither might I flee *the* hands of *my* mother?

Let some snare kill me.

What should we drink?

I dread her, lest *she* should kill the king.

INFINITIVE.

PRESENT. To strike. To write. To hear. To be angry.
To speak true *things*. I wish to speak of the Atridæ, and
I wish to sing of Cadmus.

FIRST FUTURE. *To be going* to return.

About to inhabit the celebrated land (*plain*) of Sparta.

Unless he believed ^{imp^f} *that he was going* to speak-truth.

They were intending to lead the army.

FIRST AORIST. Permit me to remain this one day ^{acc}.

They did not deign ^{acc} to speak.

Your (*the your*) natures are difficult to rule.

I am-desirous to hear your (*the your*) troubles fully.

I am-content to make-clear to you ^{dat} thus-much only.

I am-unwilling to disturb your mind (*understanding* ^{P¹}).

PERFECT. The Lacedemonians thought ^{imp^f} *that* the Athenians ^{acc} had broken (*loosed*) the treaty first (*former* ^{acc} ^{P¹}).

SECOND AORIST. Tell me.

A sight dreadful to behold.

Permit them to escape.

But will you dare to kill your offspring ?

He did not wish ^{impf} to leave *his* horses there.

PARTICIPLE.

PRESENT. Flee pleasure bringing mischief ultimately.

Hastening, he will come to me ^{dat} hastening.

Seeing they saw ^{impf} in-vain, hearing (*hearkening*) they heard ^{impf} not.

Unwilling he struck ^{acc} me unwilling ^{scm}.

I will send them holding gifts, and bearing a thin robe and a gold-wrought crown.

She flies, shaking *her* hair, wishing to throw-down ^{acc} *the* garland.

FUTURE. I come to tell ^{scm} *the* calamity of *the* spouse.

Whom ^{pl} the Athenians sent ^{acc} to dwell there.

They send-off Eurymedon ^{acc} carrying 120 (*twenty and hundred*) talents of silver, and at-the-same-time to report these *things*.

The Lacedemonians, as being to send-off a reinforcement, were supplying *it* themselves, and were compelling the other Peloponnesians *to do the same*.

FIRST AORIST. Having persuaded me.

She trembles, having changed *her* colour.

The ships of the Peloponnesians, having overcome *them*, take four ships of the Athenians.

A most hateful pestilence, having pressed-violently *on it*, agitates *the* city.

Why do you ^{scm} wet *your* pupils *with* fresh tears ^{dat}, having turned *your* white cheek in-the-contrary-direction ?

PERFECT. Having conquered, he was plundering him.

He was carrying his ^{acc} father, who was very old.

I, who have lived ninety-nine years ^{acc}, and have been conversant *with* many and manifold tempers ^{dat}, write these *things*.

SECOND AORIST. Having beheld, I pitied. 

Him, having remarked thus, *the* end of death shaded^{at}.
 They fly, having left *their* relatives and *their* paternal land.

CONTRACTIONS OF THE PRESENT AND IMPERFECT ACTIVE.

PRESENT. Ye injure and defraud.

The young imagination loves not to grieve.

You seem *to* me^{dat} not to do (*carry on*) just *things*.

Some of the continentals show *it* even-till-now, *to* whom^{dat} *it*
 is a grace to do (*carry on*) this well.

Love^{art} suffers long ; love^{art} envies not.

You too much exaggerate *the* favour.

The envious *man* (*the envying*).

Associate-with the good.

Do you not see ?

Honour your parents.

Be silent, be silent.

They dare to injure me.

Let us look^{subj} within.

Envy no-one (*not-one*) of those-who-get-gain (*the getting-gain*) unjustly.

Why are you down-cast and shed tears ?

Finish quickly what-you-have-resolved-on.

But may ye prosper^{opt}.

O dearest hand, and mouth dearest *to* me^{dat}, and *thou*, noble
 visage of *my* children, may ye fare-well^{opt}.

Hate the flattering as (*just-as*) the deceiving.

I wish to assist you.

IMPERFECT. I was toiling to-no-purpose.

The whole house was sounding.

We were conquering.

Trumpets were sounding (*shouting*).

Stags were skipping.

You were doing (*carrying-on*) these *things*, being prudent.

PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT. The house is harassed. Thou art named.

They are nourished. Jupiter is not appeased.

Every tree, not ($\mu\eta$) producing (*making*) good (*fair*) fruit, is cut-down.

The sprains are then moved ($\kappa\acute{\iota}\nu\epsilon\omega$).

She abhors *her* children, nor is rejoiced *when* seeing (*marking*) *them*.

IMPERFECT. They were being destroyed. The ships were being manned. Sedition was being excited. The Athenians were being hurt much.

PERFECT. I have been, *and still am* persuaded.

It has been authorised. It has been ever done badly.

The word was ever thrown out in vain.

We have already been punished sufficiently.

We were compelled to fight on foot.

O me^{dat}, how (*how-that*) have we been insulted.

This was announced to us.

Have I counselled ill? (*The question is here expressed by $\mu\acute{\omega}\nu$*).

PLUPERFECT. He had been left there.

He had been stretched at length as a worm.

The chariot had been adorned altogether-beautifully.

Ambrosial sleep had been shed around.

It had been proposed ($\pi\alpha\rho\alpha\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$).

Splendid tapestry had been stretched out.

PAULO-POST-FUTURE. [*The Third Future Passive is properly, both in form and meaning, compounded of Perfect and Future; and since the Perfect often expresses a continued state, this signification remains in the Third Future. It sometimes expresses rapidity of action; hence the common name of Paulo Post.—Sandford.*]

He shall stand enrolled. This deed^{act} shall be done.

It shall ever be called Bosphorus.

But nevertheless it shall be said.

Sad grief is going to be left to me^{dat} particularly.

I shall possess. I shall ever remember. (*Vide* "to acquire," "to recollect.") It shall be done *instantly*.

FIRST AORIST. He was surnamed. The sun was darkened.

It was said. I was thoroughly-blinded.

Many *men* were taken alive.

The five and twenty ships of the Corinthians were manned.

They were stoned; they were sawed asunder.

And there his^{acc} breath was loosened, and *his* strength.

The Athenians were exceedingly troubled.

More^{acc} than three oboli were agreed-to *for* each man^{dat}.

FIRST FUTURE. I shall be punished (κέλαζω).

They *two* shall appear. Thou shalt be compelled.

This shall then be completely effected.

Happy *are* the piteous, because they shall be pitied (*commiserated*).

Happy *are* the peace-makers, because they shall be called the sons of God.

Happy *are* they-who (*say* "the," with a plural participle) hunger-after and thirst-after justice^{act}, because they shall be satisfied.

SECOND AORIST. He was buried.

The crew wasted-away. *The* whole spear was broken.

But when *the* tenth morning was made-to-appear, then they pouring-tears, bore^{impf} brave Hector.

SECOND FUTURE.* You will be hurt.

We shall all be changed.

The old woman will be buried splendidly.

Fear (*shudder-at*) ye the dead, if they shall have been hidden in-the-earth?

* [See Valpy's Grammar, and note on the 2nd Future Active].

He shall be made-to-appear (i. e. *shall appear*) bright with
armour to you^{dat} and the citizens.

Unless you shall desert this plain, this *man* shall be slain.

IMPERATIVE.

PRESENT. But come-on, be armed, *my* heart.

Let the sooty flame be hurled.

Let these men be tried first.

PERFECT. Be ye not ($\mu\eta$) too-much dismayed.

Let thus-much have been said.

In a middle or active sense. Beware to do these *things*.

FIRST AORIST. Be rejoiced, ye nations.

Let the eyes of them be darkened.

Be saved. I wish *it*, be thou cleansed.

SECOND AORIST. Let him be struck. Let him be slain.

Appear the bravest.

Let another prodigy of Jove appear.

Appear, that-thou-may-hear *the* woes of *your* sovereign.

OPTATIVE MOOD. (*Vide Gram : remarks on the Moods*).

PRESENT. If you are persuaded, let us send^{1a sub} the
guests.

Hearing (*hearkening*) he would be delighted (*opt. with áv*).

.... *Things* such-as any-one, both saying and doing, would
be thought (*opt. with áv*) most pious.

Quick favours *are* sweeter : but if (*in-case*) you delay^{sub},
all *the* favour is void, nor may be said *to be* a favour.

FIRST AORIST. How he might proceed (*opt. with áv*).

Nor a house well managed ($\epsilon\lambda\kappa\sigma\omega$).

There even an immortal having beheld^{a 2} *it* would have been
delighted (*opt. with xs*).

All the polity of *the* Persians may (*opt. with áv*) be shown
very-shortly.

SECOND AORIST. As (*as-altogether*) any one (*each-one*) of you would be ashamed (*opt. with àv*) to leave his ^{art} post.

Jove was driving away *the* Fates, lest the boy should be subdued.

I will disfigure your-eyes, that you may be made-to-appear (*opt. with àv*) unsightly to all the suitors, and to your wife and boy ^{dat}.

SUBJUNCTIVE MOOD.

PRESENT. In case they are drawn-up in-any-other-manner, they-will-get-into confusion instantly.

FIRST AORIST. Look about, lest you should be harmed.

Judge ye not ($\mu\eta$), that (*to-the-end-that*) ye be not ($\mu\eta$) judged.

That (*how-it-is-that*) he may be saved.

Come-on, O my miserable hand, do not be made-cowardly.

It is-necessary for him^{acc} to be punished (*give* ^{a2} *compensation*), that he may be taught (*subj. with àv*) to acquiesce-in the government^{acc} of Jove.

SECOND AORIST. Whenever Aurora has been made to appear.

Danaus, the father of fifty daughters, left ^{a2} *the* fairest water of the Nile, which fills whenever *the* snow has melted.

INFINITIVE.

PRESENT. To be struck. To be turned. To be rebuked.

PERFECT. It is permitted *that* he possess it.

It was necessary for them^{dat} to be thus arranged.

Having made-an-agreement^{a1}, he will seem not to ($\mu\eta$) to remember it.

I judge *that* no-one^{acc} of them was loved.

It seems to us^{dat} *that* the words of this man and your^{art} words have been angrily spoken.

PAULO-POST-FUTURE. To be on the point of being sent.

FIRST AORIST. He ordered ^{a 1} *that* the Greeks should be thus arranged.

I am ready to die, old-man, before I am ordered ^{1st}.

FIRST FUTURE. I imagine *that* Dion will be chosen.

SECOND AORIST. I wish, I wish to be mad.

To be slain is dreadful. (*Express "to" by το, followed by an infinitive.*)

PARTICIPLE.

PRESENT. Appearing. Being named.

The *things* seen *are* temporary, the *things* not (μν) seen *are* eternal.

PERFECT. The students. (*The having-been-instructed.*)

The words spoken ^{are} are right (*have rightly*).

I speak words rough and sharp.

In an active sense. I kill (*intercept*) the men, having lain-in-wait-for them.

PAULO-POST-FUTURE. Being on the point of being enrolled. (*Written*).

Being on the point of being struck.

FIRST AORIST. I am arrived, being ordered.

O hated handicraft.

They being persuaded, sent ^{a 1} a messenger.

In an active sense. She turned ^{a 1} her cheek in-the-contrary-direction, having abominated the entrance ¹ of her children.

FIRST FUTURE. Going to be struck.

SECOND AORIST. Being struck he was reduced-to-ashes ^{a 1}.

These having appeared ^{are}.

• Subdued they consult-about flight.

Wretched Prometheus, who-hast-appeared ^{are} a common assistance to mortals ^{are}, why dost thou suffer these things?

MIDDLE VOICE.

INDICATIVE.

PRESENT. We turn ourselves. They wash themselves.

IMPERFECT. I was beginning. They were clothing themselves (*they were putting on*).

They were-taking-up-for-themselves.

PERFECT. [*The student should here bear in mind the distinctive force of the perfect in all the voices—the continued state or action expressed by it.*]

I have awaked-myself-and-continue-awake.

I have appeared. I am broken.

And weeping ^{εἰς} I am wasted. (*I have been and am melted.*)

This dust has-hidden-and-does-hide (κεῖθω) Archedicé.

The stolen fountain of fire has appeared *the* teacher of every art *to* mortals ^{δατ}.

They trusted *in the* truce ^{δατ}.

No one knows ^{πρὸς μέν} (*beholds*) what you are thinking of ^{αὐτ}, but sees what you are doing ^{αὐτ}.

I perceive ^{πρὸς μέν} this *one* of the attendants of Jason, coming (*tending*).

He has left the plains sounding-under-the-tread-of-horses.

PLUPERFECT. You had all cried-out together.

The Syracusans had done this.

No one had-rejoiced.

FIRST AORIST. O woman, having-cut-in-pieces thy dress (*the dress of thyself*), hast-thou-caused-to-be-made arms ^{αὐτ} *to* me ^{δατ}?

They took-their-station there.

So many evils did he contrive.

You have honoured ^{αὐτ} (*respected*) me, but have greatly hurt (*done-harm-to*) the people of the Greeks.

Hail, father.—I have accepted this dear address.

FIRST FUTURE. *Though having been injured*^{pr pass}, we will be silent.

It shall appear a marvel *to you*^{dat}.

Deserted, I shall fly (*fut. mid. Attic*) this land.

For (*As*) never again, but now for-the-last-time, shall I look-towards *the ray and orb of the sun*.

In a passive sense. The war will be terminated without fighting.

They will be prevented *by the scarcity*^{dat} of resources^{acc}.

SECOND AORIST. They obeyed promptly.

They^{acc} were left orphans.

The point-of-the-spear bent (*turned*) like (*as*) lead.

IMPERATIVE.

FIRST AORIST. Beware-of *the sharpened-mouthed griffins, the dumb dogs of Jove, and beware-of Arimaspus, the one-eyed army*.

Raise-yourself, and walk-about^{acc pr}.

Salute ye Urbanus and Rufus.

SECOND AORIST. Be ye persuaded, as I discourse *to you*^{dat}.

OPTATIVE.

FIRST AORIST. The time would fail (*leave : opt. act. s. 2. with dv*) us, if we should enumerate the actions of that man.

The army would not censure (*optative with dv*) me, if I should do^{opt pr act} these things cautiously.

SECOND AORIST. Let him go-back^{pr}, nor let harm be left to us^{dat} and to our children hereafter. (*Or, nor let him leave harm.*)

SUBJUNCTIVE.

PRESENT. If we are-upon-our-guard (*with dv*).

Whom they may-please (*wish with dv*) to assist^{acc}.

PERFECT. I will nod, that (*with-the-view-that*) you may trust me. (*Jupiter is speaking.*)

FIRST AORIST. Let us put-on armour.

Do not censure all the female race.

Do not ($\mu\eta$) you at-least do (*work*) these *things*.

SECOND AORIST. Do-you-wish that I should turn-myself?

He will not ($\epsilon\upsilon \mu\eta$) be persuaded.*

Overtake (*imperative plural*) the horses of Atrides speedily,
nor be left ^{dual} here.

Does any-one attend? Why do ye loiter? Whither should
I turn-myself.

INFINITIVE.

PRESENT. To wound-one's-self. To teach-one's-self.

FIRST AORIST. Give ^{a 2} ye to your mother ^{dual} your right
hand to salute.

Wishing (*inclined*) to force the entrance-to-the-harbour, they
were fighting-a-naval-battle.

It is time (*occasion*) to consult about these things.

It behoves you to beware-of these men.

FIRST FUTURE. He asserted ^{a 2} that many of the soldiers,
who now clamor, would clamor ^{mid} differently.

He asserted ^{a 2} that the same persons would not vote (*Attic
Infinitive*).

SECOND AORIST. So good was it that a son survived; since
he punished ^{a 1 m} (*payed*) the parricide.

PARTICIPLE.

PERFECT. Nor let any-one, having trusted to his horseman-
ship ^{dual} and manliness, desire ($\mu\epsilon\mu\eta\gamma\epsilon\omega$ for $\mu\epsilon\mu\alpha\chi\epsilon\tau\omega$) to fight
alone.

They fled ^{a 2} profound destruction, having fled war and the
sea.

FIRST AORIST. Often-times I have wondered ^{a 1 a} by what

* [The Subjunctive Second Aorist middle, with the particles $\epsilon\upsilon \mu\eta$, has
the same force as the Future Indicative. *Dunbar.*]

manner of arguments ^{dat} the accusers of Socrates persuaded ^{acc} the Athenians.

The Greeks having-caused-to-be-made images (*εἰκόνας*) of them placed ^{acc} them (*placed-up*) in (*into*) Delphos.

The Corinthians, having hired two hundred heavy-armed-men, sent ^{acc} them.

It is to be feared lest he, having been enraged, should do (*work out* ^{acc} ^{subj}) some evil.

FIRST FUTURE. They-have-come to enslave the land.

They warred ^{acc}, to obtain the territory.

SECOND AORIST. Having yielded (*obeyed*) to him ^{dat} I killed ^{acc} my ^{acc} mother.

CONTRACTIONS OF THE PRESENT AND IMPERFECT PASSIVE AND MIDDLE.

PRESENT.

INDICATIVE. The roaring echo of thunder bellows.

Since you desire *it*, it behoves *me* to speak : hear then (*surely*).

Do you accuse me ? He is incensed.

IMPERATIVE. Endeavour to raise-up my body.

Be ye glad, exult. Be-manly^{pl}, be-firm.

Guard-against reproof more than danger.

OPTATIVE. Certainly I should (*εἰς with opt.*) be called timid and base, if I should (*express "should" by the future*) concede to you ^{dat} every thing (*deed*).

Why should I fear, to whom^{dat} *it is* not fated to die^{acc} ? (*Express "should" by εἰς with the optative*).

SUBJUNCTIVE. When (*with εἰς joined*) they communicate any thing to you ^{dat}. . . .

He kills *those* whom he may think (*regard : with εἰς*) to be-clever.

INFINITIVE. No-one wishes (*is inclined*) to have (*obtain*) poor friends.

I do not wish (*I am not inclined*) when poor to present *any thing* to one-who-is-rich (*the being-rich^{dat}*), lest I should seem^{sub} *pr* to beg.

PARTICIPLE. By-no-means pull-back^{a¹ sub} the boy rushing-impetuously.

I am chagrined, seeing (*marking*) myself thus treated-with-contumely.

I pitied^{a¹}, having beheld^{a²} the hundred-headed impetuous Typhon being subjugated.

IMPERFECT.

I suppress other evils such-as you were *machinating*.

The curse of father Saturn, which he cursed^{impf}, shall be accomplished^{fut¹}.

Cyrus^{art} hearing these *things* was afflicted.

For the Corinthians thought^{a¹ m} (*regarded*) that-they-were-overcoming^{inf impf}, if they were not being much overcome; and the Athenians thought^{impf} that-they-were-being-defeated^{inf impf}, if they were not much defeating.

Any-one was fined, if he offended^{opt impf}. (*Put "Any-one" after "if," instead of at the beginning.*)

AUGMENTS OF VERBS COMPOUNDED WITH PREPOSITIONS.

RULE. Verbs compounded with prepositions take the augment between the preposition and the verb. As *πρὸς-βάλλω*, *πρὸς-έβαλλον*.*

Poraenna was admiring-very-much the valor of Mucius.

* [Prepositions, except *πρὸς* and *ἐν*, suffer elision before the augment; but *ο* in *πρὸς* is often contracted with the following vowel.]

The Britons were confounded ^{α α} having beheld ^{α α} a wild-animal not-seen-before and immense.

Cutting-off *the* foliage of myrtle branches, he crowned ^{α α} (*crowned-thoroughly*) all *the* altars.

We all hesitate, seeing *the* pilot of *the* ship confounded ^{π π}.

Such a boldness is-by-nature ^{π π} (*springs-in*) to you ^{δα δα}.

You have enjoined ^{α α} this to us ^{δα δα} not unwilling ^{τε τε}.

Talthybius was jointly-laying-waste *the* Phrygians.

The land was convulsed ^{π π} and *the* air was jointly-agitated ^{π π}.

They were living-together.

They were reconciled ^{α α}.

They shut-up-together ^{α α} you and Hermione.

Cæsar was attempting to pass-over a great river.

An echo of *the* battering of steel rushed-through ^{α α} *the* inner-most-part of *the* caverns.

He has thus repaid ^{α α} me.

He had prophesied the future.

They were making-adverse-preparations.

There are some exceptions to this rule :

He was sitting-down close-upon the fountain ^{δα δα}.

He was sleeping close-upon an elm ^{ε εν}.*

They cleaned ^{α α} *the* tables with sponges ^{δα δα} having-many-holes.

Some Verbs take an augment either before or after the preposition :

I was desiring.

Some Verbs take an augment both before and after the preposition :

I bore-with ^{α α} it.

They were reinstating the city.

* [καθένω in the imperfect has καθένον or ἐκδένον.]

THE VERB *Εἰμι*, I AM.*

I am what I am.

Lead (*Conduct*) foward, daughter ; for (*as*) you are an eye to a blind foot ^{dat}, as a star is to sailors ^{dat}.

Neither is *there* to me ^{dat} a father, and venerable mother.

Within is brass, and gold, and much-wrought iron.

Covetousness is the root of all evils. (*Say, Root of all the evils is the covetousness*).

We women are such-as ^{neut sing} we are.

Ye are the light of the world.

There are three daughters to him ^{dat}.

Words are *the* healers of wrath.

I was once, but now am not any-more.

Minerva was silent, nor said ^{a 2} (*remarked*) any thing.

There was a plain there, all (*ἄπας*) level just-as the sea, and full of wormwood.

Both ^{dual} were ^{dual} red-haired ^{dual}, both not-yet-grown-up, both taught (*i. e. skilled*) to play-on-the-pipe, both taught to sing.

The Syracusans were much ^{dat neut} more roused ^{pf part}. (*Prefix to the participle the Attic reduplication.*)

They would have been intercepted-by-a-wall ^{pf part}. (*Express "would have been" by the Imperfect with ἄν.*)

I shall be head (*prince*) of our house and slaves whom the divine Ulysses obtained-by-plunder ^{a 1 mid} for me ^{dat}.

* [If we compare, says Thiersch, the three parts (1st. 2d. and 3d. sing.) of this verb with the Latin *esse* and the German *wes-en*, we shall perceive the root of it to be *es*, the root of which is the Hebrew *Heschen*, *Fire*. Again, compare *es* with the German word signifying to eat, viz. *essen* (Lat. *com-esse*), and then, say some philologists, we arrive by a regular induction at this conclusion—that the substantive verb denotes an existence supported by consumption of nourishment. Compare also *es, thou art*, with *es, thou eatest*. These derivations are ingenious, but perhaps too much importance is attached to a resemblance which cannot be shewn to be else than casual.]

For thus I declare ; this (*the*) shall be also fulfilled ^{pf part}.

Ye shall be free.

When I was ^{plap} an infant, I thought ^{im pf} (*had-understanding*) as an infant.

There belonged (*pluperf. of εἰμι : Ionic form*) mills to the shepherd ^{dat} of the people ^{pl}.

Be thou a speaker-of-good-tidings : what news (*Say, what^{acc} more new*) do you bring (*say*) ?

Be thou silent, be-still : let all *the* people (*Attic*) be silent (*silently*).

Let these be ^{dual} witnesses.

Be ye men, friends ; and be-mindful ^{a 1 mid} of strenuous bravery.

Let it be ^{opt} to me ^{dat} to grow-old if not (*μῆ*) magnificently, at-least safely.

O old-man, oh-that, as spirit is to you, so firm strength were ^{opt} to you ^{dat}.

Neither could a mortal man ascend (*a. 2. opt. with xsv : ava—being contracted into ap—*) it, not-even (*followed by γs*) if there were (*opt. contracted*) to him ^{dat} twenty hands and feet.

If (*Provided*) you are ^{abb} fond-of-learning, you shall be much-learned.

The Gods ordained ^{a 1 =} destruction to men ^{dat}, that (*to-the-end-that*) there might be ^{abb} a song to future ^{dat} men.

He is a just man who (*whoever*) wishes to be just, and not (*Contract the two last words into one*) merely to seem to be so.

I think (*imagine*) that you will be ^{ist} yet the-heads of this land.

This is a diseased ^{acc} state of things, when (*with av joined*) a depraved man has ^{abb} authority, being nothing before (*before this*).

He nourished ^{a 1} me when-I-was (*being*) little.

He knew (*had ascertained : Attic*) the things which are, and which will be, and which were before (*Say, the^{acc} pl being and the to be^{part} and being before^{pres}*).

EXAMPLES OF OTHER VERBS IN μ .

ACTIVE VOICE.

Time alone manifests a just man.

The winds dissipate the clouds.

He gives to herdsmen ^{dat} the babe to expose ^{a 2}.

When giving, give nothing (not-one ^{neut}) mean.

Truly they know your abominable disposition.

Consider ^{a 1 m} (*Speculate-on*), what (*what-kind-of*) a tempest and inevitable extremity-of-evils is coming-upon you ^{acc}, unless (*provided-not*) you obey ^{a 1 pass subj}.

But go, leave the resplendent seat of the Goddess.

Do not stand ^{duai} ($\xi\sigma\tau\eta\mu\iota$) thus grieving.

Not another wife (*woman*) would thus keep-alooft-from (*opt. with $\kappa\varsigma$*) her husband ^{acc} (*man*), who had come-back ^{a 2 opt} (*arrived*) to-her (*oi*) after-having-toiled-through (*a. 1. participle*) many evils.

Alas, alas, how (*how-that*), when (*with $\alpha\upsilon$ joined*) the Deity gives ^{subj} good-things (*well*) to the bad ^{dat}; they are-insolent, as-if-they-were-to-be-fortunate (*fut. participle of $\epsilon\upsilon \pi\rho\acute{o}\sigma\sigma\omega$, preceded by $\acute{\omega}\varsigma$*) always!

In-case a general arranges ^{subj} (*places*) things ^{acc} rightly, he is-fortunate.

It did not please ^{impf} the magnanimous Ajax (*dative, as after Placet in Latin*) to stand ($\xi\sigma\tau\eta\mu\iota$) where the other sons ($\upsilon\iota\varsigma$ *es*) of the Grecians were standing (*standing-off*).

It-is-right that he should swear to it.

Lycian Phœbus, be-willing ^{a 1 opt} to place these things in your mind ^{dat}.

The old-man rejoiced ^{a 1} and answered ^{impf}: O child (*offspring*), certainly it is good to give the due gifts to the immortals ^{dat}.

It is said that the Phœnicians did not discover the letters of

the alphabet, but that they only changed ^{acc} their ^{acc} forms (types).

I find some proposing to the wrestlers ^{acc} a public contest, worthy of toil.

Thump, thump your head ($\chi\epsilon\acute{\alpha}\nu\alpha$ which is the accusative), giving ^{acc} beatings of your hand.

Holding ^{acc} wild cubs of wolves in-their-arms, they were giving them white milk.

The maid-servants were bearing them and placing them out-of-doors.

Having placed-down ^{acc} their lances, all the slaves were casting their hands towards the work ^{acc}.

This is the huge Ajax, the fence of the Greeks; and Idomeneus stands ^{pf} on-the-other-side as a God.

You have caused ^{acc} (placed) to your parents ^{acc} unspeakable lamentation and sadness.

Ajax, God has given ^{acc} to you ^{acc} greatness and might.

You have not-yet given ^{pf}, but will perhaps give retribution.

Wherefore have ye been standing ^{acc} thus stupid as (like-as) hinds?

They laid-down ^{acc} Patroclus; and his dear companions stood-round (a. 2. in the shortened form) lamenting.

The ships of the Syracusans having been put-in-disorder ^{acc} delivered-up ^{acc} the victory to the Athenians ^{acc}.

O Jupiter, dwelling-in the splendid folds ^{acc} of heaven, save ^{acc} us, and give ^{acc} reconciliation to my children ^{acc}.

Since you dared ^{impf} to do the things not ($\mu\eta$) fair, suffer ^{acc} (tolerate) also the things not ($\mu\eta$) pleasant.

Heap-up ^{acc} a mound, and place-on ^{acc} it memorials to me ^{acc}; and let my sister give (a. 2. imperative) her tears and her tresses to my sepulchre ^{acc}.

Lay-down ^{acc} the bows quietly (quiet ^{nom}).

May the Gods give ^{acc} to you ^{acc} and to this guest gifts such-as ^{acc} I wish.

May *the* Gods make $^{2 \circ pt}$ (*place : contracted form*) all these things vain.

O me dat , which-way should I go $^{2 \circ ub}$ (*journey*)? where (*in-what-place*) should I stand $^{2 \circ ub}$?

The master being indignant $^{1 \circ pass}$ delivered $^{1 \circ}$ him *to* the tormentors dat , until he should give-back $^{2 \circ ub}$ all which-was-owed (*the acc being owed*) to him dat .

Do not ($\mu\eta$) give $^{2 \circ ub}$ pl the sacred *thing* to the dogs dat , lest-at-any-time they tread you down $^{1 \circ ub}$. (*Put "tread down" in one word.*)

Give $^{2 \circ}$ me dat whatever (*whichever : with $\kappa\varsigma$*) gift your dear heart impels you to give $^{2 \circ}$ me dat .

Why (*How*) do you wish to make $^{2 \circ}$ (*place*) my labour useless?

Achilles having stood-up $^{2 \circ}$ thus spoke-among imp the war-loving Argives dat .

PASSIVE AND MIDDLE VOICES.

A good tree is not able to produce (*make*) bad (*wicked*) fruits, nor a corrupt tree to produce fair fruits.

She lies fasting, yielding $^{2 \circ}$ her body *to* sorrows dat ; and hears, *when* advised, as a rock or a swell-of-the-sea.

We are undone.

They lie dead near *together*, both *the* daughter and *her* old father.

See $^{2 \circ}$ (= *Behold*), there is a mat; lie-down *on* it.

I am not able (*opt. with $\alpha\upsilon$*) to wipe-away-from $^{1 \circ mid}$ my mind acc (*understanding*) your suffering.

You can (*opt with $\alpha\upsilon$*) not have all things.

Permit me to save $^{1 \circ}$ Greece, if (*in-case*) we are able acc .

Nothing is more delightful than *when* reviled to be able to bear it.

Not the *man* not ($\mu\eta$) acting-unjustly is a just man, but *the man* who (*whoever*) being able to act-unjustly does not ($\mu\eta$) will it.

She lacerates^{mid} her cheek, making (*placing*^{mid}) her nail bloody.

The multitude stood round^{impf mid} weeping (*crying*).

I knew* (*was-familiar-with*^{impf}) the misfortunes and the death of Agamemnon.

Ulysses and his illustrious son laid-down^{a 2 mid dual} their arms within.

After they had dismissed^{a 2 mid} their desire of drink and of food, young-men crowned^{a 1 mid} (*crowned-over*) the bowls.

But do you put-on^{a 2} a propitious spirit.

Let each-man sharpen (*a. 1. mid. imperative*) well his spear (*wooden-spear*) and well prepare (*place : a. 2. mid. imperative*) his shield.

If you should give (*a. 2. opt. with $\kappa\varsigma$*) him to me^{dat} to become^{a 2} the keeper of my stalls, he would make-for-himself (*place : a. 2. m. opt. with $\kappa\varsigma$*) a big thigh, although (*even*) drinking only whey.

Let us cast-off^{a 2 mid subj} the works of darkness^{acc} and put-on (*get-into : a. 1. m. subj.*) the armour of light^{acc}.

Why did you, if (*if-altogether*) you were-inclined^{a 1 p} to do (*place : a. 2. m.*) a favour to this man^{dat}, kill^{a 1} the child?

Penlope, having placed^{a 2 m} a very-beautiful chair, was hearing the discourse of each.

Thus having said (*inserted : a. 2. m.*), Minerva touched^{a 1 mid} him, and dried-up^{a 1} his (*him*^{dat}) fair skin.

* *ἔπισταμαι*, though a compound word, takes the augment at the beginning. The meaning of the simple seems to have been so much altered that the compound almost became a distinct verb.

[*ἔπισταμαι* seems to be the middle voice of *ἐπιστήμι*, retaining the Ionic form.]

EXAMPLES OF OTHER IRREGULAR VERBS.

Willing, willing I have sinned ^{a 2}; I will not deny *it*.

When (*At-the-time-when*) it became ^{a 2} dusk, raised-dust appeared ^{a 2 p} as (*just-as*) a white cloud.

Become a friend slowly; but, having become ^{a 2} *one*, endeavour to persevere *in being so*, for *it is* equally shameful to have no-one a friend and to change-one-after-the-other many companions.

Every-one, who-has-cultivated (*having cultivated* ^{a 1}) good-qualities, is ashamed to become ^{a 2} bad.

Have you indeed come ^{pf pass} (*come-from*) to inspect ^{fut part} my *bad* fortunes?

Come-on, take ^{a 2} *your* sword.

Think (*Seem*) to do all *things* as *going to* escape-the-observation-of ^{fut part} none: for-indeed though (*av with a. 1. subjunctive*) you hide *anything* at-the-moment, you will be discovered ^{fut 1 pass} afterwards.

They had escaped-the-observation-of ^{plup mid} each-other.

Learn ^{a 2} all *these things* summarily.

I will tell (*say*) you ^{dat} clearly every *thing* whatever you request to learn ^{a 2}.

I, the miserable, have suffered ^{pf mid} *things* grateful to my enemies ^{dat}.

I suffer and have suffered ^{pf mid} and yet shall suffer ^{mid}.

Ye shall learn-by-enquiry whatever ye wish-further, although I am ashamed *while* speaking ^{fem}.

O sister (*fellow-born*) dearest to me ^{dat}, I am-incredulous, having been informed-of ^{a 2 m} *things* wonderful to me ^{dat}.

Having learnt-by-enquiry ^{pf pass} *these things*, I have arrived ^{a 2} hither.

I have arrived (*pf. mid. with Attic reduplication*) to signify ^{fut part} *these (such) things to you*.

The days shall arrive when (*with* $\alpha\upsilon$ joined) the bridegroom shall be taken-away.^{a 1 subj.}

The servants shall bring gifts to you^{dat.}

One brought^{a 1} one gift and another another. (*Say, Another brought another gift.*)

Bring^{a 2} my dress to me^{dat.} as-quickly-as-possible.

After-that she ran^{a 2} directly, and kissed^{a 1} his head (*pate*), and (*as-well-as*) addressed^{impf} him.

The ships quickly ran-through^{a 2} the fishy paths.

Hecuba produced^{a 2} the beginnings of these (*the*) evils, by having produced^{a 2 nom} Paris.

He professed^{a 2} to be a teacher.

Ye cannot find (*a. 2. opt. with* $\alpha\upsilon$) any other man more wretched (*trist*).

PART SECOND.

THE ARTICLE.

1. *The article serves to signify, that the noun with which it stands, indicates either a determinate object amongst several which are comprehended under the same idea, or the whole species.*

1. *The Attics use the article in all cases where an object entirely indefinite is not to be expressed—for distinction and emphasis.*

Demosthenes the orator. Thucydides the historian. Homer the poet. The poet described^{a 1} the shield of Achilles. The herds-man having-heard^{a 2} these things, and having-taken-up^{a 2} the little-boy went^{perf mid} (*Attic*)* the same way back, and comes ($\alpha\pi\iota\nu\epsilon\sigma\mu\alpha\iota$) into the cottage. The (*previously mentioned*) maiden became a wine-skin.

* [According to Matthiæ $\eta\alpha$, or $\eta\iota\alpha$, is not an Attic but an Ionic form, $\eta\alpha$, ($\iota\alpha$) for $\eta\nu$. In confirmation of this opinion, it is added that $\eta\alpha$ or $\eta\iota\alpha$ never have the signification of a perfect, but of an aorist or imperfect.]

2. *It is used emphatically in many cases where in English the definite article is not used :*

Thy son. A son of thine. All men. All the men.

Honourable is the reproach *with* which you reproach (*reproach-utterly*) me ^{dat}.

Indeed (*μεν*) he spoke not an (*the*) ignoble speech.

Calling (*calling-out*) him a (*the*) traitor.

Calling (*calling-out*) him a (*the*) benefactor, a good man (*the man the good*).

Darius having-reigned ^{a 1} six and thirty years in all (*the all*), you shall call him off *from such* lengthy speeches (*the many*) (*απαλλάσσω, to call-off*).

Cyrus ^{art} summoned this *very* battalion (*this the*).

3. *Hence the article is used before proper names ; except in Homeric or tragic poetry, in which the usage scarcely ever occurs :**

Now at length the Cyrus was thus engaged (*was in this*). The celebrated Themistocles advised ^{impf} the Athenians to despatch himself as quickly-as-possible to the city Lacedaemon ^{acc}.

He indeed having-spoken ^{a 2} (*remarked*) to-this-purport, did not persuade ^{impf} the man Alcidas.

The man Paches having-gone ^{a 2 m} (*come-from*) to the Mitylene ^{acc}, reduced ^{a 1 m} the Pyrrha and Eresus.

At (*in*) Tanagra of the Boeotia.

Up-to this time many ^{neut} parts of the Greece live ^{ing} (*pasture*) in the ancient manner ^{dat}.

Suppose (*you may say*) having-thrown-a-bridge-over the Hellespont, an army was-led (*driven*) through the country Europe ^{gen} into the land of Greece ^{acc}.

4. *It is used before proper names in Comic poetry (Attic): with the names of places commonly, but not uniformly.*

* [In tragic poetry the article is not prefixed to Proper names, except on account of emphasis, or in the beginning of a sentence where a particle is inserted. *Sandford.*]

For the master himself will-know you, and Proserpine, since they ^{dual} also (καί) are (*being*) a pair of deities ^{dual}.

The article sometimes gives a general sense to the noun to which it is prefixed—when the noun is intended to embrace all persons to whom it can be applied.

The counsellor and the sycophant differ in this.

A malignant thing, O Athenian men, a malignant thing the sycophant ever is.

5. *The article is often used with the substantive understood.*

The Attic ^{fem} territory (γῆ being understood).

My ^{fem} opinion (γνώμη being understood) prevails.

The morrow (say ἡ αὔριον, ἡμέρα being understood).

The equestrian ^{art} (τέχνη).

The ^{acc fem} way (ὁδόν understood) to (*beside*) the wall ^{acc}.

By the quickest ^{acc fem} (*speediest*) way.

By the straight ^{acc fem} way (i. e. *Right on*).

The ^{fem} of the other Greeks, whether (*both-whether*) we-ought to call ^{a 2} (*remark*) it malice or (*and-whether*) want-of knowledge or (*and-whether*) even both these things.

The service we pay to God is moderate: but the service we pay to men ^{art} is immoderate.

Having abandoned ^{a 2} the sailing to Chios ^{art acc}, he sailed ^{impf} to Caunus (^{art}) (^{acc}).

No (*no-by*) the God ^{acc}. By the Goddess.

You ^{nom}, O Athenian men—but when-I-say the ^{neut} word You, I mean the city.

It-is-right that we ^{acc} (*Ionic*) should divide-into-parties ^{inf}: respecting the ^{neut genit} question which (*Ion*:) of us (*Ion*) shall do (*work*) the country (*one's country*) more-good.

6. *The neuter article with a neuter adjective is often used as a substantive: some substantive being understood, as ἡθός, γένος, σχῆμα, &c.*

Great old age.	(<i>The over-old.</i>)	
Eagerness.	(<i>The eager.</i>)	Prosperity.
Goodness.	(<i>The good.</i>)	Beauty. (<i>The beautiful.</i>)
Confidence.	(<i>The confident.</i>)	
Unfeelingness.	(<i>The unfeeling.</i>)	
The-difference.	(<i>The different</i> ^{p^l} .)	
Right.	(<i>The rightful</i> ^{p^l} .)	You. (<i>The your</i> ^{p^l} .)
The quality.	(<i>The of-what-kind.</i>)	
The quantity.	(<i>The how-much.</i>)	
The commonwealth.	(<i>The common.</i>)	
The subjects-collectively.	(<i>The subject.</i>)	
The enemy.	(<i>The contrary.</i>)	
The barbarians.	(<i>The barbaric.</i>)	
The Dorians.	(<i>The Doric.</i>)	The citizens. (<i>The civic.</i>)

In like manner it is used with a participle.

Procrastination. (*The procrastinating.*)

The-estimation-in-which-the-city-is-held. (*The being esteem-
ed of the city.*)

The article is frequently used with a participle in other constructions :

It was difficult in those times ^{art} to find ^{a²} those-who-were-inclined (*the* ^{p^l} *being inclined*) to rule.

Philosophers. (*The philosophizing.*)

My-mistress. (*The my having obtained* ^{p^f}.)

Bad ^{art} counsel is most bad to-him-who-counselled (*τῷ with
aor. 1. part. of βουλεύω*) it.

There are those-who-say (*the saying*).

There will be no-one to-show-the-way (*ὁ with the future
participle*).

That-there-were those-who-would-war (*τοὺς with the future
participle*) against Philip ^{dat}, seemed-like ^{p^f mid} (*Attic prefix*)
some heavenly benefit ^{dat}.

Always shall *the* grievous-weight of the present evil molest

you; for there is (*has sprung-up* ^{pf}) not any-one-who-will-relieve (*δ with fut. participle*) you.

The Tegeetans were-the-first-who-came to the wall ^{acc}, and these were they-who-pillaged (*οἱ with first aorist participle*) the tent of Mardonius ^{art}.

Him-who-assists (*The assisting*) the commonwealth most ^{neut pl acc}.

I myself saw ^{a 2} (*beheld*) these mines ^{art}; and *those* of them were by-far *the* most surprising which (*the*) the Phœnicians discovered ^{a 2} (*detected*), those-who-colonized ^{a 1} (*οἱ with participle*) this island ^{art}.

Shouting-out Jove (*i. e. the name of Jove*), him-who-guided ^{a 1} (*ὅν with participle*) mortals to-wisdom (*to reflect*).

I miserable have been utterly-destroyed ^{pf} by blind destruction ^{acc} (*ruin*); I who-am-named (*δ with perfect participle*) as the son of the best-mother, I who-am-addressed ^{a 1} (*spoken-to: δ with participle passive*) as the son (*production*) of Jove.

You will find, O men, all ready to succour me ^{dat}, *the person* who-corrupts (*τῷ with participle*), *the person* who-does-ill-to (*τῷ with participle*) their (*the of them*) domestics ^{acc}, as Melitus and Anŷtus assert!

You, the-hater (*the* ^{tem} *hating*)! you hate forsooth in word ^{dat} but *in deed* ^{dat} are-allied-with the murderers ^{dat} of your (*the*) father!

Is Medea, she-who-has-worked ^{pf pass} (*ῆ with participle*) these (*the*) dreadful evils, in this house ^{pl}? (*Express the interrogation by ἄρα.*)

The article is sometimes omitted:

It is all the work of the inventor (having invented ^{a 2}).

He who has learnt ^{a 2 part} differs (*bears-apart*) vastly from him who has not (*μὴ*) learnt ^{a 2 gen part}; and the man who is disciplined differs vastly from the man not disciplined.

The article with the participle is used in the neuter gender and in the singular number in a collective sense:

The *numbers* coming-in^{acc} becoming continually greater (*more : Ionic*).

If you shall overturn (*Ionic*) these *men* and those-who-hold-out at (*in*) Sparta, there is no other tribe of men which (*the*), O king, will stand-against (*Ionic*) you^{acc}.

No one opposed^{impf}, seeing (*marking*) the-conspirators (*the^{acc} having conspired^{pf}*) numerous.

7. The neuter article is often put absolutely with the genitive of the substantive.

God^{art} directs the *affairs* of men.

The *affairs* (*πράγματα*) of the Thebans are-in-a-bad-state (*has ill*).

We must bear the *visitations* of the Gods.

The *resources* of friends are nothing, in-case any-one is-unfortunate^{sub}.

The *honours* of the dead^{pl} (*deceased*).

To think (*reflect*) the *thoughts* of the Athenians, (*i. e. to be on the side of the Athenians*).

I seem to-myself (*me^{dat}*) to have suffered^{pf mid} the *fate* of the-horse-of-Ibycus (*of the Ibycean horse*).

Both you and Simmias seem^{sing} to me to fear (*to be alarmed*) the *fear* of children. (*i. e. to have the same fear as boys*.)

Wrath. (*The^{pl or sing} of wrath^{art}*.)

Skill. (*The^{pl} of skill^{art}*.)

Fortune (*The^{pl} of fortune^{art}*) has sharp tongues.

Such is the *nature* of the Gods that (*so that*) they-are-bribed^{inf} by gifts^{genit}.

The *saying* of Homer^{art}, I am born (*I sprang-up^{pf}*) neither from oak nor from rock, but from men.

According-to the^{acc} *remark* of Solon^{art}.

Parmenides appears to me, as Homer says (*the of the Homer*) to be at-the-same-time both venerable and terrible. (*Karà is understood*).

8. *The article, with a substantive expressed or understood, is often joined to adverbs, to which it gives the signification of adjectives.*

The-men-of-that-time. (*The then men.*)

The-men-of-that time. (*The then.*)

The upper (*up-above*) council.

The upper (*up-above*) city.

The-men-of-this-day. (*The now men.*)

The-wise-men-of-old. (*The of-old wise men.*)

The nearest (*εγγυσιώ*) of kin.

The best soldiers.

O children! recent offspring (*brood*) of ancient Cadmus, (*of Cadmus the of-old*).

The girl who-was-but-just-now (*the but-just-now*) a queen has perished (*is undone* ^{πῆ mid}).

It behoves us to contemplate these *things* only, and to keep in our mind the remembrance of none ^{οὐδ' one} (*not-one*) of the former (*formerly*) evils.*

9. *The article is also frequently used before prepositions with their case.*

Our contemporaries. (*The according-to us.*)

The ^{αὐτῶν} events relating-to (*according-to*) Pausanias ^{αὐτοῦ} thus ended ^{αὐτῶν}.

The ^{αὐτῶν} circumstances relating to war ^{αὐτῶν} (*acc*).

Miltiades the Marathonian. (*Miltiades the in Marathon.*)

Hunt-after the pleasures which-are-attended (*the*) with (*in-company-with*) reputation ^{αὐτῶν}.

His (*The*) enemies having-brought ^{αὐτῶν} (*led: with Attic prefix*) Miltiades to (*under*) the judgment-seat ^{αὐτοῦ} prosecuted ^{αὐτῶν} him for the government ^{αὐτῶν} which-he-exercised (*the*) in the Chersonēsus.

The Syracusans raised (*made-to-stand*) a trophy on account of the naval-battle ^{αὐτῶν}, and the previous (*up-above*) interception

* [This union of the article with an adverb or preposition is generally explained by supplying a participle suited to the sense, particularly *βλ. Matthias.*]

of the heavy-armed-men which-took-place (*the*) at (πρὸς) the wall ^{dat.}.

Sometimes a participle is supplied.

The waggon-road ^{acc} (*or public way*) leading (*bringing*) to the Piræus ^{acc}.

A way leading to true ^{art} instruction ^{acc}.

The part turned ^{pl} towards Lybia ^{acc}.

10. *Under this head come the phrases οἱ ἀμφὶ or ἐπεὶ with a Proper name, which indicate*

I. *The person with his companions, followers, &c.*

Pisistratus-and-his-troops. (*The around Pisistratus.*)

Thrasybulus-with-his-soldiers.

Cecrops-with-his-assessors-in-judgment.

II. *Sometimes denotes merely the person whom the proper name expresses.*

Of Pittacus and Bias and the-Milesian-Thales (*of the around, &c.*).

Priam and Panthous and Hicetaon. offspring of-Mars (*the around, &c.*).

III. *It is used to mark not the person but his companions.**

The companions of Archidamus. (*Plato adds ἑταῖροι.*)

The friends of Parmenides and Zeno, (*add ἑταῖροι.*)

From these must be distinguished, the cases in which the preposition is not followed by a proper name, or when the article is neuter.

The hunters. (*The around the hunt.*)

Those who study philosophy.

The ^{neut} occurrences at (*about*) Lampsacus.

The constitution of the Thebans. (*The ^{neut} about.*)

What belongs to war. (*The ^{neut} about.*)

Virtue. (*The ^{neut} around the.*)

The circumstances connected with (*about*) the guilt. (*The two last examples are circumlocutions for ἀπερὶ and ἀμαρτία.*)

* [This occurs particularly in later writers.]

11. *The article frequently stands in the accusative neuter before adverbs ; governed by κατὰ or ες, &c.*

(Prefix *εἰς*.) Formerly. Of-old. Further-on. Entirely.

(Prefix *νῦν*.) Now. For-the-most-part, (*the last, with or without ες*).

Sometimes εἶναι is added with the article in the singular.

Now. To-day, (i. e. κατὰ τὸ σήμερον εἶναι.)

Sometimes the article is placed in the genitive with a preposition prefixed :

On (*From*) the instant (*instantaneously*).

12. *The article frequently stands in the accusative neuter before prepositions, in the sense of adverbs.*

After (*From*) this ^{neut}. Before this. Upon this, (or, *Here-upon*). By (κατὰ) himself. (i. e. *Privately*.) As-far-as-lies-in (*The neut upon*) me ^{acc}. As far as concerns (*The neut to*) me. As-far-as-concerns (*The neut according to*) that art ^{art}. As-far-at-least-as-it-regards me ^{acc}.

Minos ^{art} employed ^{impf} (*used*) Radamanthus ^{art} (*dative*) as a keeper-of-the-laws as-regarded the town ^{acc}, and as-regarded (*the neut pl according to*) the-rest-of-Crete (*the other Crete*) he employed Talus ^{art} (*dative*).

Εἶναι is sometimes added at the end :

As-far-as-regards (*The neut according to*) him.

As-far-as-lay-in (*The neut upon*) them ^{acc}. (κατὰ τὸ εἶναι ἐπ' αὐτούς.)

13. *The article is sometimes put adverbially in the neuter with adjectives (ες or κατὰ being understood).**

At-first. (*The at first neut pl or sing.*)

For-the-most-part. (*The much, or as the much.*)

For-the-future. (*The rest.*) Moreover (*The rest &c.*)

* [The article is often written with the adverb or adjective as one word.]

All-to-gether (*The whole*). Truly (*The true*). Anciently.
In the-mean-time. (*The between.*)

With feminines in the dual, the article is often put in the masculine.

The hands.

The two women.

The two cities.

Of the two ladles.

14. Sometimes, especially in Ionic writers, the genitive article is severed from its noun, and precedes the word which governs it.*

Some^{acc} of the spear-bearers.

Some-one of the soldiers (*Ionic*).

And a (some) part being pressed^{acc}, lighted^{acc} (*fell-into*) on (into) the farm of a certain (particular) private-citizen; and there was not a way-out.

Several articles are sometimes found together without a word between them:

The art^{acc} of-him-who-is (*the^{gen}*) in-truth rhetorical and persuasive.

The eyes of the soul of-most men (*of the many*).

The business of the art of-him-who-cards-wool (*of the card-ing wool*).

The article is sometimes doubled.

Virtue^{acc} does not issue from riches, but from virtue issue riches and all the other good^{acc} things which accrue to men^{acc}.

The same thing. (*Join the second article on to the adjective.*)

* [The article is inseparable from the substantive or adjective added to the subject; viz. that of which any thing is said. Thus, *ὁ βασιλεὺς Λεωνίδης* or *Λεωνίδης ὁ βασιλεὺς*, *ὁ σοφὸς ἀνὴρ* or *ἀνὴρ ὁ σοφός*; but not *ὁ Λεωνίδης βασιλεὺς*, *ὁ ἀνὴρ σοφός*, nor, *βασιλεὺς ὁ Λεωνίδης*, except when taken as complete propositions, meaning "Leonidas is king"—"The man is wise."]

The other (*ἕρσος*) *thing*. (*Join as above.*)

They hate your-unanimity. (*The unanimity the your^{pl}.*)

They finished their-long-walls (*the walls the of themselves the long*).

The other *things* which-fall-out-together (*the-falling-out-together*) every day (*according to each day^{acc}*).

The Athenian people. (*The people the of Athenians.*)

The article changes the sense of some adjectives :

Many : The many (*i. e. The greater number*).

Himself : The same.

Others : The others (*i. e. the rest*).

Another Greece : The-rest-of-Greece (*The other Greece*).

More men (*contracted*) The more men (*i. e. the more*).

Few men : The few (*i. e. the oligarchs*).

II. *The Infinitive is joined with article as a substantive.* (*See Exercises on the Infinitive Mood.*)

III. 1. *Originally, and in the language of Epic poetry, the article is a demonstrative pronoun signifying "this," with or without the addition of a noun.*

This man went to (*upon*) the swift ships of the Greeks.

But this maid I will not release.

This man, these men mourn.

You speak evil of this man (*certain person*) and of that (*certain person*).

Of this mother I-was-born *pers*.

On account of this *dat neut* thing you sit vilifying.

In this *dat neut* case the city of Priam would fall-down-to-the-ground (*a. l. opt. Æolic.*)

The article according to this Idiom is sometimes translated "that;" and without a noun sometimes rendered by "he" "she" "it" "they," &c.

2. *The use of the article as a demonstrative pronoun is preserved also in Ionic and Doric, and sometimes, though rarely, in Attic Greek.*

And *that* he wished ^{inf} having-received ^{a 1 part} them to-take-himself-away.

Before this (*i. e. formerly*).

If he had done ^{a 1} this and that, he would not have died.

All the people (*Attic*) of the Thebans justly call ^{inf}, and of (*out-of*) these I particularly —.

But this at-least I know (*have-ascertained perf mid*) well. . . .

3. *The article is used with μέν and δέ to distinguish between things set in opposition to each other, and signifies "partly, partly."*

Good things are two-fold; some (*partly*) human, and some divine.

They use (*Ion* :) partly the Cretan and partly the Carian laws.

4. *If the noun separated be a noun singular, ὁ μὲν and ὁ δέ signify "the one, the other;" ὁ μὲν is sometimes omitted.*

The one, a robber, let-him-be cast-down ^{imp a 1} into the Pyriphlegethon (*litt. fire-blazing*), the other, a temple-robber, let-him-be-torn-in-pieces ^{imp a 1} by the chimæra.

The one flying, the other pursuing behind, they both ran by.

So ὁ μὲν and ὁ δέ signify "on the one hand—on the other hand."

O house (ὄψμα), on-the-one-hand I view you gladly, on-the-other-hand I grieve for you when I see you.

5. *When a preposition governs the article, the particles μέν and δέ often come immediately after the preposition.*

In some things we are agreed, in others not.

6. *Instead of one or both of the articles, the name is sometimes expressed :*

The Mityleneans and Athenians warried ^{impf} : the one demanding-back the territory : the-others (*Say, Athenians, with δέ,*) proving by argument ^{dat} that-the-Trojan-territory belonged not (*not-in-any-way*) more to the Æolians ^{dat} than (*than-not*) both to themselves and to the others of-the-Greeks-who had revenged-with ^{a 1 mid} Menelaus ^{dat} the rape ^{p1} of Helen.

7. The article is put in Ionic and Doric writers for the relative ^{is, j, ö.}

Your father who nourished ^{impf} you.

The things which we have pillaged-from ^{a 2} the cities ^{acc}, these (*the*) things have been divided ^{pf}.

8. Of Attic writers, only Tragedians use it in this sense, and these only in the neuter and oblique cases :

What are you fleeing, my child? I am fleeing Achilles ^{acc} whom I am ashamed to see ^{a 2} (*behold*).

The sacred images of the Gods (*Deities*), of which I the all-wretched man have deprived ^{a 1} myself.

9. Even in Epic language the article is sometimes used according to the later Attic idiom. But in Homer such usage obtains only when a person or thing is marked with peculiar emphasis :

But Ajax the mighty-one (*great*) always was eager* to hurl-his-javelin against (^{acc}) Hector mailed-in-brass.

If ever (^{acc}) a partition come ^{a 2 mid} to thee falls the reward (*i. e. the well known reward of military enterprise*) far (*much*) greater in value.

[Homer occasionally uses the article with *ἄλλος* to express "the rest."]

[To express an indefinite subject, either the article is omitted or the pronoun *τις* is used.]

* [*ἤμην* is generally used in the middle voice in the sense of *wishing*—*vid: Gram: remarks on ἤμην.*]

A mare brought-forth *² a hare.

A certain woman had a bird.

[Τίς is frequently employed in the collective sense of "every one," as equivalent to the English "one," or the French "on;" and hence is sometimes used for the pronouns *σύ*, *σὺ*, but not in Homeric Greek.*]

Therefore, he said, let every one speak as (*what*) he thinks (*γυνώσκω*) concerning this very point.

A man more shameless one could not discover (*find-out* *²).

Whither shall one turn-one's-self?

PART THIRD.

GOVERNMENT OF PREPOSITIONS.

Observe that, in this part of the work concerning the Prepositions, the particular Greek Preposition, which is the subject of each section, is to be used in translating the English Preposition in each sentence where only ONE Preposition occurs. When more than one are found, the reader will not be left in doubt where he is to use the Greek Preposition which stands at the head of the section.

I. Of Prepositions which govern one case only; viz. the Genitive; *ἀντί*, *ἀπὸ*, *ἐκ* or *ἐξ*, and *ἄπο*.

Ἀντί.

Primitive meaning, Against, [hence, In front of, In face of, In exchange, In preference to, For, or Instead of.]

* [Homer never uses the article with abstract nouns, which are little used in Homeric Greek; but more frequently in the *Odyssey* than in the *Iliad*. Sandford.]

One thing held against the other (one).

Favor for favor. On-account of these things.

Peace instead-of war. I shall reign instead-of him.

We all-together entreat you in-behalf-of these children.

In exchange-for a mortal body.

In return-for many good-services (*benefits*).

To exchange ^{a 1 m} a mortal body for immortal glory. (Say, *immortal glory for a mortal body.*)

I would choose (*place : xāv present opt. middle*) one good man before all bad men.

Hector went (*a. l. m. of sīmu*) against the glorious Ajax.

The man, whom (*with εε*) Jupiter loves ^{a 1 u b}, is before (*i. e. superior-to*) many people ^{p 1}.

Many cities sent the Athenians money instead-of troops (*men*).

Are.

Radical meaning, From, so as to proceed from ; [hence, Out of, i. e. Through, By means of, &c.]

An ox from Pieria.

He leapt ^{plup pass} from his horses to the ground.

To fight on horseback (*from horses*).

Forty stadia ^{scn} from the sea. (*In this passage "from" is to be placed before "stadia."*)*

To have done dinner. (Say, *γευέσθαι, from dinner.*)

The third day ^{dtt} after the sea-fight.

How have I received ^{a 1 m} (*received-into*) you differently from my expectations ?

You will be (*Attic*) more removed from my (*me dtt*) good-will. (*That is, you will be more an object of dislike to me.*)

* [Sometimes ἀπό is put with the measure of the removal or distance, instead of with the place from which the distance is expressed. *Met-thiac.*]

Far from the mark. The Stoics. (Say, Thest from the porch.)

To drink beginning-with (*from*) the day.

On the mother's side. (*The^{ant pl} from the mother.*)

He killed ^{impf} (*put-to-death*) them by means of a silver bow.

I admired ^{impf} Hermogenes ^{ant} on-account-of his (*the*) philosophy,

To live upon plunder. Your opinion. (*The^{ant} from you.*)

Envy preceeding-from the chief men.

From a love of justice. From zeal.

From no crafty intention.

Openly. (*Say "From the open" ^{ant}.*)

Having-their-own-laws according-to the alliance.

To be appointed archons ^{acc} by-means-of beans.

A constitution in which the governors are chosen according-to their circumstances.

The fear caused-by the enemy ^{pl}.

They affirm that these women were stoned-to-death ^{ant} by the men-of-the-adverse-party.

Ex before a consonant ; Eξ before a vowel :

Radical meaning, Out of, or From; [hence After, In consequence of, By.]

Stones out-of which they make statues ^{ant}.

A grim brightness was beaming from his eyes.

To choose-out the strongest men from the citizens.

To fly out-of the city.

Ajax was leading ships from Salamis.

To carry (*bear*) phials from the girdles (*that is, suspended from the girdles*).

To hang ^{ant} any-one by the foot.

To lay-hold-of a horse by the tail.

To have done sacrificing (*To spring ^{acc} from the sacrifice*).

To war after peace, and to agree ^{acc} again after war.

After the sea-fight.

We-received the report some-time-ago.

Of old. (*From ancient, χρόνου being understood.*)

Shut-out ^{Pf} by land and by sea.

With all the mind.

Unexpectedly. (*From the unlooked-for P'.*)

Justly. (*From the just P^l.*)

It is necessary *that* he should give ² his blood *as* libations *to* the earth ³ in consequence of *the* ancient resentment ¹ of Mars.

For these *reasons* he was detested.

In consequence-of the vision.

Does not the old-man live (*is*)? Yes; having prospered-abundantly ^{a1} by-the-aid-of (*from*) the Gods.

The *things* spoken by Alexander.*

The walls *built* by *the* Greeks.

The *things* performed ^{p1} at-my-suggestion. (*From me.*)

Of his-own-accord. (*From himself.*)

My-self-and-two-others. (*From third^{pl.}*)

Πρὸ.

Radical meaning, Before, [hence More than, Rather than, For, Before, as an action urged on by a motive, i. e. On account of.]

Before the king.

Before all the troops-in-battle-array,

Before the doors.

At a great distance from (Before much ^{space} : i. e. much space before) the city.

To be snatched-away before *the* proper-time.

The day before the first (onest) of the calends of March.

They wish to undergo all dangers^{art} rather than that
(the neut^{gen}) their (the) existing glory^{acc} should be lessened^{inf}.

* [$\epsilon\alpha$ sometimes stands for $\epsilon\pi\delta$, especially in Herodotus. *Matthiae.*]

Consider (*Make*^{mid}) neither (*not-either*) *your* children nor (*not-either*) any (*not-one*) *thing* else of-greater-consequence before justice (the just^{acc}).

He valued (*a. 2. with Attic redupl.*) him even before Jove himself.

To value (*make*^{mid}) above much. (That is, To value highly.)

They-were-prompt to fight for *their* children and *their* wives (*women*). (*Properly, to fight before them so as to protect them.*)

He would prefer (*a. 2. opt. with αὐ*) to die (*expire*) for him often.

Laboring (*struggling*) for (*or, in the service of*) an ungentle prince.

He feared (*was-affrighted*) lest the Greeks should leave^{acc} *opt* him as a prey to the enemies (*devastating*) on-account-of fear.

I am driven from-country-to-country (*earth*^{acc} before *earth*).

One day before the calends of March. (*Say, Before one of the calends.*)

II. The Prepositions which Govern the Dative only are 'Ev and Συν, Attic Συν.

I. Ev.

Radical meaning, In : [hence With, &c.]

In or at Carthage.

Near Lacedæmon.

At this time^{acc}.

At which time.

To be in fear.

To be in a rage.

There is in your (*you*^{dat}) breast^{pl} a certain inflexible mind.

There is a great (*much*) army in the park.

They abode^{impf} like (*so-as*) ants, in the sunless recesses of caves.

It-is-his-pleasure (*In pleasure it is to him*^{dat}) that an expedition^{acc} (*driving-of-an-army*) should march^{acc} *inf* (*spring*) against (*upon*) Greece^{acc} (*art*).

I am-ashamed (*have in shame* ^{P1}) to embrace your knee.

To blame any one (*have in blame* ^{P1}).

To esteem equally (*make* ^{mid} *in an equal* ^{***}; *ἐπίπρω*, "man-
ner," being understood).

To make-light-of. (*Make* ^{mid} *in a light* ^{***}.)

Judging ^{P1} it all-the-same (*in an equal* ^{***}) to worship or not.
(*Put "and" before "to worship."*)

To combat *equipped* with small-bucklers and javelins and bows.

Oh-that (*If*) I might be ^{opt pr} always adorned with garlands.

It is now in your-power (*you*) either to enslave ^{a1} (*enthral*) Athens or to free ^{a1} it.

The whole (*Whole the*) matter rests with Treballus ^{art}.

As-far-as-regards (*In*) me (*i. e. my opinion*).

Ye know by many other (*other many*) letters the *things* before done ^{a1 pr}.

To drink from horn cups.

It is better ^{acc} to dwell among good citizens than bad (*wicked*).

There are shady resting-places among the high trees.

Among (*or before*) so-great witnesses.

All sick (*in sickness*).

He had-gone ^{plap mid} through (*διὰ*) the Assyrian territory ^{acc},
having on *the left* ^{acc} the mountains of *the* Sogdiani, and on
the right ^{acc} the Tigris.

Polycrates the Samian was *much engaged* in-the-study-of
(*in*) the Muses.

He is not in-his-right-mind (*in* [*i. e. the house*] of himself.)

If you ^{P1} had seen ^{a1 m} (*viewed steadily*) the tragedians in
the festivals of Bacchus.

I struck ^{impf} you with justice (right.)

With (*or in*) haste.

To take ^{a1} Syria by-way-of (*in*) dowry.

Συν or ἔνν.

Radical meaning, With, Together with. (Hence "On the side of," &c. &c.)

I have now come-down ^{a 2} here with *my* ship and (*as-well-as*) *my* companions (ἑταρος).

Hecuba, together-with the captive women, has utterly-des-
troyed ^{a 1} me.

To be more on-the-side-of the Greeks than on-the-side-of the
Barbarian.

He ordered ^{impf} that the Judge ^{acc} should (*ought* ^{inf}) pass
(*place* ^{inf mid}) sentence ^{art} according-to law ^{art}.

He said ^{a 2} (*remarked*) many *things* not agreeably-to decency.

Go (*Progress : opt. with* ἄν) with haste.

I will avenge you ^{p 1} with justice (*the just* ^{accnt}).

It behoves *a man* to become either an enemy ^{acc} or a friend
when-the-occasion-demands-it (*with occasion*).

To your ^{art} advantage.

We see (*mark*) you in-good-health by-the-divine-blessing (*with*
Gods).

Let us go ^{a 2 subj} (*go-upon*) with-the-favour-of the Gods
against (*upon*) those-who-injure-us (*the injuring* ^{acc}).

By divine impulse. (*With God*.)

I imagine, but it-shall-be-said under-the-idea-of-help-from
(*with*) God that I shall cure ^{inf} you of this disease-of-the-eyes^{art}
(*gen*).

Prepositions which govern the Accusative only ; 'Ες or 'Ες, and
Ανά (in Prose).

I. Ες or Ες.

Radical meaning, Unto, To. (Into, In regard to, On account of.)

He came into the city.

Mother, reflecting well and yet not reflecting, I have come
(*come-from* ^{a 2 m}) to hostile men.

We are-come to a distant plain, to an uninhabited desert.
 Having turned-themselves ^{a 1 m} to dancing and *to the* charm-
 ing song, they were being delighted.
 I entered ^{a 2} into *the* house of Dionysius the grammarian.
 He flung ^{a 2} a sharp dart at us.
 To descend into a town.
 Achilles sold ^{imp f} (*vended*) my other sons into Samos and the
 inhospitable Lemnos.
 To be present at Sardis* (*Ionic*). (*Ελθὼν is understood.*)
 To appear ^{a 2 p} at Proconnēsus.
 To be-a-suppliant (*entreat*) to any-one.
 We are (*lie*) in this necessity. (*Ελθόντες is understood.*)
 As soon-as he had sat-down ^{imp f} on his (*the*) paternal throne.
 The suppliants, sitting down at the temple-of-Juno, were
 asking for these *things*.
 The blood shed ^{p r} (*the poured-out*) for *the* remission of sins.
 To praise any-one for any-thing.
 To be first ^{acc} in all *things*.
 The bed of Clytemnestra renowned among *the* Greeks.
 Our (*The*) fathers have displayed ^{a 1 m} before all men many-
 good (*many-and-fair*) deeds.
 They were consulting-about ^{mid} forsaking ^{a 2 inf} the city for
 the heights of Eubœa ^{art}.
 I was (*sprang-up*) a happy man in-other-respects except in-
 regard-to *my* daughters.
 The thing came ^{a 2 m} (*became*) to such-a-pass this day ^{acc}
 (*acc.*). (*i. e. Such was the progress of affairs this day.*)

* [The translation given above does not convey the full meaning of the verb followed by *eis*, it would be more correct were the preposition following *eis*; there does not appear to me any necessity for supplying *εἰς*, as all such passages may be explained by the figure Zeugma: the passage means "to come to Sardis and to be present there." Hence another passage from Herodotus, παιδία δύο νεογνά—διδῶσι ποιμνίη τρέφειν *εἰς τὰ πόλιν*, is translated as if it were *ἀγειν εἰς τὰ ποιμνία καὶ τρέφειν*. These remarks apply to some other passages above.]

Oppressed ^{a 1} ^{p 1} to the last ^{acc} degree.

With (*properly, up-to*) all accuracy.

Walls made-firm ^{a 1} in the securest ^{acc} manner. (*Properly, up to the securest point.*)

You have spoken ^{a 1} (*remarked*) well (*to fair* ^{acc}).

You come in-good-time. To *the* third day.

Up-to my-time (*me*).

Resisting ^{a 2} manfully as-long-as it-was-possible, at-last they were all destroyed ^{a 2}.

How-long (*Unto what* ^{acc}) will you yet permit ^{p 1} the people to be killed ?

Until (*Unto which* ^{acc}) he died ^{a 1} (*ended*).

We were sitting feasting-on very-large pieces-of-meat (*contracted*) and delightful wine to *the* setting ^{a 2} sun.

Toward evening.

For ever.

I will give you ^{dat} a goat, which-has-brought-forth-twins, to milk ^{a 1} thrice (*up-to thrice*).

They seized-on ^{a 2} the triremes and destroyed ^{a 1} in all (*the all*) up-to two-hundred ^{acc}.

Hitherto (*up-to this*). Seasonably. To a long period.

To all time coming (*rest*).

Avà.

Radical meaning, Up or Upon, Through, Throughout.

Having lifted ^{a 1} them on-high, he placed ^{a 1} them on a tamarisk.

Weariness takes-hold-of him, creeping upon (*or over: or along; or through;*) the fertile soil of the vineyard.

He went ^{a 2} (*journeyed*) through the battle and through the din of spears.

Revolving these things through your mind (*understanding*).

Throughout this war (*the war this*).

Through all *the* night.

Every day. (*Prefix the Preposition.*)

In process of time.

Up the river.

They have in (*or on*) *their* mouth the oracles of God ^{acc}.

To capture ^{acc} the city by force.

Having rode ^{acc} his (*the*) horse with *all his* might (*force*), he was present ^{impf}.

I will unveil the hidden ^{acc} (*hidden-in*) magic (*the magic the hidden*) up-to the word of truth.

In part to be employed-in the ^{dative} things concerning (*around*) the city ^{acc}, and in part to be employed in the things concerning-himself.

And now I am ready to send-away ^{acc} the army, and to inhabit ^{acc} my ^{acc} house, having taken ^{acc} it by turn, and to give-it-back ^{acc} to him ^{dative} for-an-equal-space-of-time.

And they fell-on ^{acc} the grass, rows-by-rows (*rows^{nom}, rows^{acc}*), by hundreds and by fifties.

Of cinnamon and nard one ounce of each. (*Express "of each" by avà; and put "one ounce" in the accusative, preceded by this avà.*)

He orders the soldiers to go-out five by five.

Avà, signifying Upon, In, governs a dative in the Ionic and Doric poets.

Upon a golden sceptre.

An eagle sleeps upon the sceptre (*dor* :) of Jove.

They found ^{acc} the loud-voiced son-of-Saturn sitting upon the-top-of-a-Gargarus (*the highest Gargarus*).

The assembly of the expedition of the Hellenes will come in ships.

[Ως, "To," takes the dative persons only.]

To me.

To the king.

IV. *Prepositions that govern two cases, the Genitive and Accusative, are Διὰ, Κατὰ, Ὑπὲρ, Μετὰ.*

Διὰ.

Radical meaning, Through, so as to separate. [Hence, with the accusative, On account of, For the sake of.]

GENITIVE. To proceed through a hostile ^{f^cm} country (γῆς understood).

Throughout the day, the night, the year (contracted form).

If the ^{f^cm} straight lines AG, DB, pass (go) through the centre.

He was lying extended ^{a¹m} among the cattle; eating human flesh (pieces-of-meat; contr:) and drinking pure milk.

He ordered ^{a¹} (arranged) Tarquin to govern them for life.

He witnessed ^{a¹} this to the end.

Every third year. Every second day.*

The pleasures which-are (the) through the medium of the body.

As-altogether through the disobedience of one ^{ar¹} man the many were made ^{a¹} (appointed) sinners; so (thus) also through the obedience of one ^{ar¹} the many shall be made ^{f^{ut¹}} (appointed) just.

We figured ^{imp^f} to ourselves ^{dat} ten-thousand other fears in vain. (*Express "in vain" by διὰ with the fem. of κενός, προνοίας, or some such word being understood.*)

To hold a knife in the hand.

To have in hand the affairs of the allies.

To see (mark) with the eyes. They bear it in memory.

You held ^{a²p¹} him in honor and admiration.

I had ^{a²} in expectation this end ^{ar¹} of life ^{ar¹}.

I will teach you how the territory may be ^{a²opt^m} (become) in security.

* [With the ordinal numbers διὰ serves to express the recurrence of an action after a certain period of time, as in English "every." *Matthiæ.*]

- It is in my (*me*^{dat}) wish. You held^{a 2} this in fault.
 The army took^{a 2} the thing in pity (*i. e. pitied the thing*).^{*}
 The council having learnt^{a 2} this, took^{a 2} the thing to shame
 (*i. e. was ashamed of it*).
 To be fortunate (*i. e. To go through, &c.*)
 Being angry with the Lacedemonians, (*i. e. Holding^{pl} the
 Lacedemonians in anger*).
 I am in fear. (*I arrive through fear*).
 The other Ionians went (*came-from, Ion. plup. pass.*) to war
 (*battle*) with Harpagus^{dat}.
 Quickly. (*Say, Through quickness*).
 Quickly. (*Put διὰ with gen. plur. neut. of ταχὺς*)
 Very shortly. (*Put διὰ with gen. plur. of βραχύτατος*).
 Villages, at-a-considerable-distance-from-each-other. (*Put
 διὰ with gen. neut. of πολλός*).
 To be within a mile of.
 At-the-distance-of (*Through*) five stadia.
 After a long time. After the eleventh year.
 Worthy of notice above all others. †
ACCUSATIVE. Neither was the king able^{impf} to speak
 through ill-health^{acc}.
 For we have neither shoes through the brazier, nor armour
 through the Cobbler.
 He was respected^{plup} for his fidelity.
 Seven cities contended for the birth-place (*root*) of Homer.
 They resolved^{a 1 m} to throw^{a 2} (*throw-in*) Miltiades into (*sic*)
 the pit^{acc}; and, had-it-not-been for the President-of-the-senate,
 he would have fallen-in. (*Express "would have" by ἂν with a.
 2. indic.*)
 The Peloponnesians expected^{impf} (*seemed*) to have seized

* [Διὰ, with the verbs εἶναι, ἔχειν, γίνεσθαι, λαμβάνειν, and especially
 εἶναι, ἔρχεσθαι, constitutes various periphrases; the above examples being
 periphrases for οἰκτεῖραι, φοβεῖσθαι, &c.]

† [διὰ, præ, is peculiar to Herodotus. *Mauhiac.*]

(seized-down-upon : a. 2. with àv) every-thing (all^{accusative} ^{P1}) with-out, had-it-not-been for the delay of that man.

Karà.

Radical meaning, Down or Towards in a direction down, [and with the Accusative, Even with.]

GENITIVE.* Phœbus Apollo went ^{a 2} (journeyed) down from the tops of Olympus, holding a bow and quiver covered-on-every-side.

Agamemnon rose-up ^{impf} weeping (pouring-tears) as (so-as) a spring having-black-water, which pours its dark water down-from a lofty rock.

To pour (give) water ^{accusative} upon the hand.

To make-a-descent ^{a 2} under the earth.

Archers shooting at a mark.

To hit on the temple.

That (To-the-end-that) coming ^{a 2 m} (arriving) on the rear of the enemy ^{P1}, they might attack ^{a 2 sub} them ^{dat}.

To introduce a decree against a city.

The punishment denounced against betrayers (the ^{P1} betraying).

There was much praise given to the city. (Properly, cast DOWN on it.)

Which was the greatest praise (encomium) as-regarded you ^{P1}.

If (If-altogether) you seek any one thing which-applies-to (according-to) all

To descend down a ladder.

The churches had peace through all (whole) Judea ^{acc}.

* "Karà is joined with the DATIVE very seldom, and only by the poets." Viger. "Karà is never joined with the DATIVE. The observation of Viger was founded on passages ill explained." Hermann.

Through all his (*the*) life (*duration*).

To vow a thousand he-goats. (*Put Karà after "to vow."*)

To swear ^{a 1} by unspotted victims.*

ACCUSATIVE. After-that they sat ^{impf} (*without augment*) down-on couches and chairs in-order.

Now take (*seize-on* ^{a 2 m}) a repast down-in (*or along*) *the* camp.

To lie towards *the* west.

The Phœnicians were drawn-up (*Ionic plup. pass.*) right-against *the* Athenians; and *the* Ionians right-against *the* Lacedemonians.

Whose (*Of whom*) renown *is* extensive through Greece and the-middle-of-Argos (*middle Argos*).

On the voyage.

The wrath (*fury*) of Talthybius was rekindled ^{a 1} during the war of *the* Peloponnesians and Athenians as *the* Lacedemonians say.

During the former war they perpetually struggled ^{impf} (*without augment or contraction*) unsuccessfully; but in (*down-in*) the time about (*according-to*) Cræsus they had already become ^{plup} ^{mid} superior *in* the war ^{a 1}.

Our-contemporaries.

The third from (*από*) Cadmus, *and* contemporary-with (*according-to*) Labdacus.

From that Bacchus ^{a 1} who-is-said (*the being said*) to have sprung ^{a 2} from (*εκ*) Semele the *daughter* of Cadmus down-to (*ες*) my-time (*me*), *there are* (*is*) about (*according-to*) 1600 (*six-hundred and thousand*) years at-the-most.

To travel by land and by sea.

To be governed by (*or with*) force.

In (*or by*) turn.

With propriety.

The virgins came (*were-present*) with clamour ^{a 1} and weep-

* ["To swear by the victim, touching it at the same time." *Mathias.*]

ing to their (*the*) fathers, who wept-in-turn ^{impf} seeing (*mark-ing : Ionic*) their (*the*) children ill-used ^{pf}.

Through (διὰ) this plain ^{scn} the-Hyllus-and-other-rivers (*rivers and others and Hyllus*) flowing burst-together into (εἰς) the greatest river, called Hermus; which flowing from (ἐξ) a mountain sacred to Dindymene ^{scn}, disembogues into (εἰς) the sea near (*down-in*) the city Phocæa. (*Put δὲ after "called."*)

The strangers and the-rest-of-the-company (*the other company*) were come ^{impf} to (*or for*) the spectacle.

For what have you come ^{a 2 ?}

I will explain (*Attic*) this which ye ask, on what (*what-any*) account he ill-treats me.

Having sailed ^{a 1 pl acc} in-order-to-collect (*down-to*) booty.

A few of them chose-to-remain-idle-in-the-battle ^{impf} (*no augment*) in-obedience-to (*according-to*) the commands of Themistocles; but the greater-part chose not to do so.

According-to Pindar. (*That is, As Pinder says. Used in quotations.*)

I-for-my-part have so-greatly longed ^{pf} to hear ^{a 1} you, that (*so-that*), if (ἀν) you were-to-make (*pr. subj. mid.*) on-foot the tour to-Megara, and as-Herodicus-did, (*according-to Herodicus*) having got-to ^{a 2} the wall ^{dat} should come-back ^{a 2} again, I would not (οὐ μὴ) leave (*leave-by : a. l. pass. subj.*) you ^{scn} (*or, be left by you*).

You will find *your* father and mother to be very-different-people-from (*not according-to*) Mithridates.

I am not a rhetorician after-their-manner (*according-to them*).

Xenophon ^{art} surpassed ^{pf} the simplicity of Plato in his-own-peculiar-simplicity (*simplicity dat the according-to himself*).

The Arcadians were governed-by-kings ^{impf} in-a-manner-peculiar-to (*according-to*) themselves.

If I seem to-any-one to speak weightier (*contracted form*) words than what-accords-with (*according-to*) myself (*i. e. my person, character, or custom*).

They are wise *with* some greater (*contracted form*) wisdom^{acc} than what-accords-with (*according-to*) man.

The tendencies pertaining-to (*according-to*) the body.

Having sinned ^{a 2} against (*towards*) himself, he has punished ^{of} ^{***} himself more than his-sin-deserves (*according-to the sin*).

He is fair as-regards (*according-to*) the body, but is on the contrary ugly as-regards the mind.

An attendant (*minister*) places-by (*lays-by* : *Poet* :) him ^{acc} eating and drinking, whensoever fatigue invades ^{a 2} ^{sub} him as-to his limbs.

The Lacedemonians fighting (*Ionic*) indeed *one* by one, are inferior to no (*not-even-one*) men ^{acc}; but *when* in-a-body, are the bravest of all men.

Seven-at-a-time. (*By seven.*)

The Corcyreans, making-the-attack badly and with few ships-at-a-time (*by few* ^{acc}). . . .

Every month, day, year.

Village-by-village. (*By villages.*) City-by-city.

The *things* that-concern (*according-to*) us.

Υπερ.

Radical meaning ; Over. [*Hence with the Genitive, For, On account of ; and with the Accusative, Above, More than, &c.*]

GENITIVE. Him (*The*) he hit ^{a 2} (*threw*) in his head ^{acc} over the ear.

The sun moving over us and our (*the*) roofs. . . .

High above the earth.

The maid-servant (*minister*) poured ^{impf} (*poured-upon*) water-to-wash-with upon the silver caldron.

I shall speak (*converse*) upon (*or of*) these subjects.

To fight-in-behalf-of any one. (*Properly, To stand and fight OVER any one so as to protect him.*)

To sacrifice for the city.

We are unable to provide the *things which would be* useful for our-future-circumstances.

To be alarmed for any one.

Beseech him (*Poet* :) for-the-sake-of *his* father and mother and child (*offspring*).

I beseech you for-the-sake-of the blessed *Gods*.

Die not (μὴ) for me (*this man*), nor I for you.

This *man*, being king, takes-an-oath for (*or, instead of*) all the land.

These having assumed ⁴² the magistracy, begged-leave ^{impf} to levy others in-the-room-of the soldiers who-had-died (*the having died-off* ⁴²) in (εἰς) the war with (πρὸς) the Antiates ^{acc}.

To fight for (*i. e. in order to obtain*) the royal (*kingly*) house ^{p1}.

Not on-account-of (ἐνσχα) a private desire-of-power, but on-account-of an ambitious-desire ^{art} for the-public-good.

ACCUSATIVE. *Their* sacrifices are these. When (*If-consequently*) they have begun-with (*begun from* : *a. l. m. subj.*) the ear^{acc} of the beast, they throw (*toss*) it over the house.

Ability above man.

You contrive (*machinate*) to escape-from my ^{art} recitation ^{acc} beyond Proteus ^{art} (*i. e. beyond what Proteus could do*).

A thing dreadful and intolerable beyond all things.

More-than (*over*) forty men.

Through their folly ^{dat p1} (*Ionic*) they have griefs even beyond fate (*allotment*).

Μετὰ.

Radical meaning, Close with. [*With the Dative, a poetical usage only, it signifies Among, In; with the Accusative, Behind, Next.*]

GENITIVE. (*Put this sentence in the Doric form.*) O Health, eldest ^{acc} (*or most venerable*) of the happy-Gods, may I abide ^{art} with thee the remainder ^{acc} of *my* life. For if *there is* any grace

(*beauty*) either of wealth or of children (*offspring* ^{pl}), or of empire, or if *there is* any other delight to men ^{dat} from-the-Gods, with thee, blessed Health, it has flourished ^{pf mid}, and *with thee* the spring of the Graces shines.

In (*εἰ*) no (*not*) long (*much*) the illness descended ^{impf} into (*εἰς*) the heart with a violent ^{maac} cough.

They became-superior-to ^{a2} their (*the*) enemies ^{scn} with (*or, by means of*) craft and art.

They do not lie unhonored in oblivion.

On (*In*) that occasion ^{art} when the Barbarian was bringing-on all ^{dat} persons slavery, there were on-his-side (*with him*).

DATIVE :* The eagles ^{duai} were flying along-with *the* blasts of *the* wind.

I, wretched ^{art} (*unable-to-stand*) woman, was queen *among* the Idæan women ^{dat} and conspicuous *among* *the* virgins.

I now sit in your place-of-assembly, desirous of return, praying both *the* king and all *the* people.

Last ^{acc} (*Remotest*) among his associates.

He was weaving another device in *his* mind (*intellects*).

Apollo killed ^{impf} (*utterly-slew*) *the* pilot of Menelaus, *as he* was holding ^{acc} the rudder of *the* running (*going-fast*) ship (*Ionic*) between *his* hands.

ACCUSATIVE. Whom I love most next-to you.

A city ^{acc} the richest in (*εἰ*) Asia ^{art} next-to Babylon.

Sailing after (*or, in search of*) brass.

Go (*Arrive* ^{a2}) after *the* Trojans and *the* Greeks.

Having sent ^{a1 scn} for a horse vehicle.

There a monstrous man dwelt-within ^{impf} who fed ^{impf} *his* cattle alone afar-off; nor did he hold-any-intercourse ^{impf} with others, but being apart-from *others* knew (*had ascertained*; Attic) unlawful ^{neut} practices.

Thus (*The* ^{dat neut}) even (*at-least*) Neptune, even though (*if*) he wishes (*is-inclined*) much otherwise, would suddenly

* "Μετὰ is found with a **DATIVE** in poetry only." Valpy.

turn (*upset* : a. 1. opt. *Æolic with* $\kappa\epsilon$) his mind so-as-to-be-in-unison-with (*close-with*) your and my mind (*heart*).

The things which Themistocles ^{art} had ^{opt impf} in hand ^{p1}, he was able also to manage ^{a1}; and he was-not-wanting-in (*had not been estranged*) judging ^{a1 inf} aptly in matters in which ^{sec} he was ^{opt impf} inexperienced.

The women tell the thing at-night to-their-husbands, and on (*or with*) the next day the rumour went ^{impf} (*progressed*) through (*διὰ*) the city ^{sec}.

Neither (*Not-and*) is he able to sleep by-night, nor (*not-and*) remain by day where he is (*subj* : with $\acute{\alpha}\nu$).

On the third day.

Night ^{acc} and day. (Put $\mu\epsilon\tau\alpha$ before "day.")

Prepositions governing the Genitive, Dative, and Accusative, viz.

'Αμφι, Περι, 'Επι, Πρὸς, Παρὰ, and 'Υπὸ.

'Αμφι.

Radical meaning, About. [Hence, Concerning.]

GENITIVE. They dwell about the city (*Ionic*).

I reject the vision which I saw ^{a2} (*beheld*) concerning my dear daughter.

As when a lion and a boar fight ^{dual} about a small fountain.

I beseech you on-account-of Phœbus.

DATIVE. I recognise ^{a2} him well; for he has a broad shield about his shoulders.

I have feared ^{pf mid} about your fortunes.

My (*Me* ^{datt}) heart is tormented about the warlike Ulysses, (*Ionic*).

A bird sitting about the high (*high-leaved*) boughs of an oak or fir. . . .

ACCUSATIVE. They sit about the solemn water of Pirené.

To be cast-out ^{p1} in the sand. (*Ἀμφὶ* means here, so that the sand surrounds the body.)

She spread (*a. l. m. : the σ rejected*) her white arms ^{dual} around her dear son.

Those (*The*) about Priam.

The *things* concerning the war.

That day ^{acc} (*art.*), and the entire following night, they were engaged ^{impf} about these *things*.

Of the allies died ^{a2} (*died-off*) about 13,000 (*the ten thousand and three thousand*).

They were employed about these *things*.

To be now employed (*i. e. To have*) about themselves.

Being (*Having become* ^{a2m}) about sixteen ^{art} years old.

About dusk.

Being-distant about thirty ^{art} stadia.

Περί.

*Radical meaning, About.**

GENITIVE. He placed ^{a2m} near (*πὰρ*) him a variegated couch, that (*to-the-end-that*) he might question ^{opt} him about his absent father.

I do-not-know-at-all-what (*have not-any-one* ^{not}) to do about the man.

He asked ^{a1} experienced ^{art} men what (*whichever*) he-ought (*it behoves*) to do in-regard-to the undertaking.

As-concerns (*About*) eating and drinking he was thus habituated-to-act ^{pf pass part}.

Alarmed lest he should plot ^{a1opt} (*Æolic form*) any thing against him.

If (*If-altogether*) we-must commit-injustice ^{inf}, it is most de-

* [The most universal sense is, "In consideration of," "In respect to." *Matthiæ.*]

corous to commit-injustice (*about, or*) for-the-sake-of *obtaining* a kingdom.

To fight for *one's* country.

Not-at-all-does-it-behove-us to run-into-danger for the offences of-others (*gen. pl. of αλλότριος*), as if *we were* guilty ^{acc.}.

Begging ^{a¹ mid p¹} only *that* the free persons might go-away ^{a² inf} for whom they had exchanged ^{a¹} (*interchanged*) the prisoners of the Tusculanians.

This man wishes to be above* all others.

The Phæacians are skilled above all men in-rowing (*to row*) a swift ship (*Ionic*) in (*εν*) the sea.

Having appointed-instead ^{a¹ p¹} other captains and Sicinnius ^{art} head (*ruler*) over all.

The aristocrats wishing above every *thing that* the mode-of-government should not (*μη*) be altered ^{inf}.

The-Volschi-wish-particularly (*It is Volschi dat above much neut*) to settle ^{a¹ m} the complaints with (*πρός*) the Romans ^{acc.}.

To consider (*make mid*) of the greatest ^{neut} consequence. (*Properly, To value beyond what is of the greatest consequence.*)†

DATIVE. To wear a gold ring about the hand. Clothes ^{acc} which they had ^{impf} about *their* bodies.

To dance about the altars.

When (*δπαός*) a man is wounded (*βλήεσθαι*) fighting (*Ionic*) about (*or for*) his possessions, either for *his* oxen or *for his* white-sheep. . . .

To fight (*contend*) for his country.

He feared (*was-affrighted*) for the shepherd of the people ^{p¹}.

I am-afraid to speak ^{a¹} to (*opposite-to p¹*) you on-account-of my ancient (*primitive*) dread of-you.

ACCUSATIVE. Phœnicians dwelt ^{impf} about (*or round*) all Sicily ^{art}. *i. e.* [*in the whole of Sicily round about.*]

* *Περί* in this sense seems allied to *πέρα* and *πέραν*. [In Homer *περί* often signifies *præ*, and expresses a preference. *Matthiæ.*]

† [*Περί*, with the verbs *ποιεῖσθαι*, *ἡγῆσθαι*, *τιθεσθαι*, *εἶναι*, is put in phrases of valuing.]

Round (*αὐπὶ*) about a spring we offer-up perfect hecatombs
to the immortals.

Those (*The*) about the court.

To be occupied about any thing.

Rhetoricians. (*The about rhetoric.*)

Grammarians. (*The about Grammar* ^{art.}.)

Orators. (*The about words* ^{art.}.)

Philosophers. (*The about wisdom* ^{art.}.)

Those-who (*The*) concern-themselves-much ^{part} about philosophy ^{art} dispute about the exercises ^{scn} (*the exercises the*) of the mind (*soul*).

The pleasures which-belong (*the*) to the body.

Socrates is now ill with the disease (*the disease the*) of the strangury.

To speak about any thing.

To offend against any-one.

About this (*this the*) time ^{p1}.

When it was now (*already*) about day-break ^{art.}....

It was habitual with the Tarentines ^{dat} to be drunk about the time-when-the forum-was-full.

About the setting of the sun.

About the time of the lighting ^{p1} of the candles.

Having sunk ^{acc} about seventy ships, they erected ^{acc} a trophy.

About three thousand.

Having come (*driven: pf. Attic.*) to (*towards*) somewhere about his eightieth year.

Somewhere about a thousand in number. (*Say, Thousand* ^{acc} about somewhere the number ^{acc.}.)

'Ερι.

Radical meaning, Close upon.

GENITIVE. The women bear burdens ^{art} upon their (*the*) shoulders.

A broad-leaved olive at the head (*highest part*) of the harbour.

Standing ^{p¹} (*pf: poetic*) near the doors (*Ionian*).

To stay ^{a¹} by the river.

To swear by the entrails (*That is, To stand near and swear*).

To sail towards Samos.

The way (*way the*) leading (*carrying*) to Caria.

To go (*go-on*) the ^{acc tom} way leading to Cilicia.

Before witnesses. *In the time of Cecrops.*

In-time-of peace. Speaking about the fair boy.

To have *one's* name after any-one.

After me (*i. e. Following my example*).

I can-not conjecture ^{a²} on-what-account. . . .

Having alone of *all the* Lacedemonians always this arrangement-in-battle ^{art} peculiar-to (*upon*) themselves.

They live (*inhabit*) in-a-manner-peculiar-to (*upon*) themselves.
(*i. e. They have a peculiar form of government.*)

Looking-forward-to that-which-concerned (*the^{acc} upon*) themselves merely.

Those-who-are-appointed (*The*) to-the-charge-of (*over*) affairs ^{art}.

Private-secretaries. (*The over the letters.*)

To stand ^{a²} four-deep (*upon four*).

The descent was by one *at a time*.

DATIVE. In-our-power.

To be under-the-direction-of soothsayers.

To do any *thing* under-the-direction-of any-one.

Woman is-by-nature (*springs-up* ^{a²}) prone to tears.

As-far-as-depends-on (*The^{acc} upon*) me.

Megacles ^{art} sent-a-herald ^{imp^r} to Pisistratus ^{dat} to enquire whether he would choose ^{opt pr} (*be-inclined*) to have his (*him^{dat}*) daughter ^{art} as a wife, on-condition-of-obtaining (*upon*) the sovereignty.

Who will perfect (*κῆν with a. 1. opt. Æolic*) this work for me ^{dat} on-the-condition-of (*upon*) a great present? There shall

be to him ^{dat} a sufficient reward : for I will give him a carriage and two horses having-large-necks.

For how-much would you ? (*Express "would" by ἂν with opt. of βούλομαι.*)

You have given ^{pf} much money to Protagoras ^{dat} for-teaching-you (*upon*) wisdom.

You succoured ^{a 1} us, coming from (*απὸ*) inhabited cities ^{acc}, and in-order-that-you-might (*upon the acc* : with *inf.*) live-in them for-the-future.

Lest any robbers should appear ^{a 2 p sub} to you ^{dat pl} with-a-view-to-do-you (*upon*) hurt.

You did not learn ^{a 2} this ^{acc} science in-order-to-exercise-it-as (*upon*) a profession, but with-a-view-to (*upon*) instruction, as becomes the private-citizen and the liberal man.

To lead any-one to execution.

Would it not be (*opt. with ἂν*) great (*much*) ignorance and infatuation to use to-the-purpose-of (*upon*) mischief the ^{dat} things which were made ^{pf pass part} for-the-purpose-of (*upon*) utility ?

Ambition has entered ^{a 2} into (*εἰς*) many houses and fortunate cities and has departed ^{a 2} to the destruction of those-who-entertained (*of the pl using*) her : After whom you are mad (*Attic. Make "and has departed" one word*).

I-for-my-part particularly admire ^{pf} Homer for epic-poetry, the son-of-Melanippus for dithyrambic-poetry, Sophocles for tragedy, Polyclitus for statuary, Zeuxis for painting.

To pride-oneself upon any thing.

They seize-on Peripolium which was by the river.

To end-life ^{a 1} having (*with*) children.

Having (*With*) a daughter bereft-of-her-mother, a daughter whose (*whom. dat*) name was Phronime ; having (*with*) her, he married ^{a 1} another wife (*woman*).

To drink with one's (*the*) food (*meat*).

To sing over one's (*the*) cup (*drinking-cup*).

He promised ^{a 2} to give ^{acc} him his (*of himself*) sister, and money (*riches*) with her.

To sit (*rest*) and-weep (*with tears*).

Do not ($\mu\eta$) pass ^P into ($\varsigma\varsigma$) *the recess of the temple (houses)* without-having-sacrificed-sheep (*upon unsacrificed cattle*).

The friends, who-are (*the being*) not ($\mu\eta$) friends in calamities ^{art}, possess *the name*, but not *the reality of friendship*.

He stood-up ^{a 2} immediately after him.

Besides these *things*. (*That is, Moreover.*)

Holding ^{acc} a vessel on her (*the*) head.

Pear ripens on (*or after*) pear, apple on apple, grape on grape and fig on fig.

Pericles, the son of Xanthippus, was chosen ^{a 1} to utter *funeral oration* over these men.

A stone lion stood ^P over Leonidas (*i. e. over his grave*).

The persons appointed-to-the-charge-of (*over*) the engines.

He sent ^{a 1} him as-a-commander-of (*over*) the army.

ACCUSATIVE. To mount on a horse.

The crocus-vested Aurora was diffused ^{impf} over all *the land* (*αἶα*).

Now I have arrived ^{a 2} here, sailing over *the wine-colored sea* to strange men.

And farewell ; I proceed, as you see (*mark*), to *the deed*.

To go (*go-on*) to a hunt.

To go to a show.

To go for water.

We are present for this very ^{scut} purpose that-we-may (*ως with part. fut. dual*) exhibit and teach.

With regard to (*The ^{scut} upon : in one word*) this girl ^{art}.

O daughter, you-must-not-tell this to (*or among*) the mob.

Cræsus ^{art}, having finished ^{a 1} these *things*, sent-off ^{impf} to ($\varsigma\varsigma$) Delphi two great goblets, gold ^{sing} and silver ^{sing}. The gold one lay ^{impf} on *the right* ^{pl neut} to one entering ^{a 2 dat} (*going-into*) into ($\varsigma\varsigma$) the temple. (*Put this sentence in the Ionic form.*)

For *some time*. For two days. For forty stadia.

The land is fruitful ; and, when (*if-consequently*) it yields-fruit ^{abb} most-fruitfully, it yields (*brings-out*) about a-hundred-fold ^{scut pl}.

Radical meaning, Towards.

GENITIVE. Towards *the* south.

The infantry and all the cavalry (*mare*) passed ^{impf} (*journeyed-through*) over (*κατὰ*) that-one (*the other*) of the bridges which lay (*the*) towards the Euxine-Sea; and the beasts-of-burden and the servants passed over (*κατὰ*) the ^{acc} bridge which lay towards the Ægean ^{neut acc} sea.

Sleep comes (*has journeyed* ^{a 2}) most delightful towards morning.

Let these (*dual*) be (*imperative dual*) witnesses (*dual*) both before *the* blessed Gods and before mortal men.

I supplicate you before (*or by*) your ^{art} child and *the* Gods, do-not-betray us.

By *the* Gods, help ^{a 1 p 1} us.

To do nothing unjust either (*not-and*) before *the* Gods or (*not-and*) before men.

A turn-of-mind impious towards *the* Gods and base (*shameful*) towards men.

Giving (*Bringing-on*) his (*the*) vote against *his* enemy (*inimical man*).

Agreeably-to *his* inclination. (*Properly, in a direction towards it.*)

The attempt is agreeable-to-the-character-of (*towards*) the man.

It is not the-part-of (*towards*) this (*the*) city to recede the-least (*not-even by-the-side-of so-little acc neut*) from its (*the*) ancient (*of-old*) highmindedness ^{acc}.

He declared (*pointed-out-the-way* ^{impf}) that it was the-part-of (*towards*) a timid (*bad*) man to indulge such lamentations always.

Each man will make (*a. 1. Æolic opt. with en*) his (*the*) choice

of (*about*) his (*the*) mode-of-life ^{acc} according-to his turn-of-mind.

Being Athenians on-the-part-or-side-of (*the*^{acc} *neut* ^{pl} *towards*) their mother.

Free ^{acc} on-the-side-of *both* his father and mother.

A maternal grand-father. (*Say, A grand-father the towards mother.*)

Related-by (*The by*) blood.

He takes the admonitions in-the-light-of (*towards*).

To speak ^{acc} (*remark*) on-the-part-of (*towards*) the accused ^{acc}.

Callias seems to me ^{dat} to be much on-the-side-of (*i. e. in favor of*) Protagoras.

He said that the eagle ^{acc} was ^{inf} propitious-to (*towards*) him.

Teaching *them* that it was ^{inf} to-the-advantage-of (*towards*) the senate that-there-should-be (*the*^{neut} ^{acc} *to be*) many tribunes ^{acc} of the people.

He interpreted ^{impf} the oracle to-his-own-advantage (*towards himself*).

Which is rather in-favor-of those-who-have-acted-unjustly (*the* ^{pl} *having acted-unjustly* ^{pf}).

This is to me for good ^{neut}.

That will-be (*become* : *opt. a. 2. with* *av*) bad (*towards* *bad*^{neut}) for the enemy ^{dat} ^{pl}.

I suspect that-I-shall-not-go-unthanked either (*not-and*) on-the-part-of you ^{pl}, or (*not-and*) on-the-part-of all Greece ^{acc}.

Be suspicious-of nothing bad on-the-part-of (*or from*) a good man.

Learned *men* meet-with (*get*) unfriendly envy from *the* citizens.

That-which-was (*The*^{neut}) doing (*making* ^{pass}) on-the-part-of (*or by*) the Lacedemonians.

To be prevented *doing so* by a vile-fellow.

To be courted by all.

It was confessed ^{pf} even by an adversary.

Impelled by his crimes he beat-out ^{a 1} both-his-eyes.

Ill-in-mind in-consequence-of his (the) misfortune, he imprecates most unholy curses on his children ^{dat}.

For what (of-what-kind) fault am I undone ?

DATIVE. *Towards (or near, just by) the city.*

He is whole-in-limb, free-from-disease, fortunate-in-his-children, and handsome : and if further in-addition-to these things he shall end his (the) life well, this man is worthy to be called ^{pl} happy.*

He is young, and besides his-youth (the young ^{acc}) he is delicate.

Besides its-being-blameable it is also ignoble.

Plato ^{acc} independently-of his malignity ^{acc} was also ambitious-of-fame.

We were engaged in this disputation ^{acc}. (Properly, We had our minds bent TOWARDS it.)

I am wholly (whole) taken up with this ^{acc} business.

They said (affirmed ^{a 2}) that he ^{acc} had long got-up ^{mid} and was ^{inf} busy with writing letters.

If they were able ^{a 1} ^{pass} ^{opt} in-any-way to persuade ^{a 1} any ^{pl} either of the cooks or of those (the) whose business it was to attend to the cups (tumblers).

To be busy with† himself (i. e. with his own reflections).

ACCUSATIVE. *Look ^{a 1} (See) towards them, look ^{a 1}.*

The does, just-as if they were winged, leaped ^{impf} towards heaven ^{acc}.

The Persians pursued ^{impf} the cavalry (mare) of the Scythians (Ionic form) towards the east.

He went-away (travelled-away ^{a 2}) to Olympus.

To reply to the things asked.

What is this to the purpose ?

What things a boy learns (a. 2. subj. with ^{av}), these things he is wont to preserve ^{a 1 m} to old-age.

* For in going TOWARDS an object, we go to ADD or join ourselves to it.

† See the examples on the Accusative.

You say *that* the Nymphs ^{acc} (*Nymphs the*) of Achelous, and Pan the *son* of Mercury, are ^{inf} more skilful in-respect-to *composing* orations *than* Lysias ^{acc} the *son* of Cephalus.

To speak for (*properly, in regard to*) the best ^{acc}.

Having lied ^{a 1 m} with-a-view-to interest.

They differ with-respect-to the mode-of-government.

They differ about the *notion* of eloquence.

Complete in virtue.

The *things relating* to us. (*That is, Our affairs.*)

As-far-as-concerns the city.

It rests (*is*) with* ourselves both to (*the acc*) be spoken of well and to-be-spoken-of (*the acc* to hear) ill.

To distribute ^{a 1} to each ^{pl} in-regard-to (*or, according to*) *their* dignity.

According-to circumstances (*the happening acc pl*).

They did not judge-of ^{impf} happiness ^{art} by money.

To administer all *things* according-to what-was (*the acc*) proper.

To live conformably-to another (*i. e. another's desires or rules*).

Conformably-to the statement of the Babylonian, who asserted ^{a 1} *that*, as-soon-as-ever mules should bring-forth ^{a 2 sub}, the wall then should-be-taken (*to be-taken-captive acc*); conformably-to this ^{art} saying, Babylon ^{art} seemed ^{impf} to Zopyrus ^{dat} to be capable-of-being-taken.

The depth was not in the proportion of the width.

I wish to speak ^{a 2} (*remark*) the truth (*the true pl acc*) and not according-to your ^{art} words (*i. e. not taking your words for a pattern*).

Lest (*In-order-that-not*) he should take ^{a 2 sub} the thing as (*towards*) an insult.

To fly with the wind (*blowing*).

We think (*have obtained pf pass the dispositions*) according-to (*the*) circumstances.

* Properly, it concerns us, it belongs to us, it is our property, it is in our power.

An (*The*) incredible number (*concourse*) is said to have perished (*utterly perished* ^{a 2 m}), if-you-compare-it-with the size of the city.

The wisest ^{ins} of men will appear ^{mid} an ape as-compared-with (*towards*) God.

Vile ^{acc pl} in-comparison-of you ^{pl}.

Egypt presents (*holds-out-to* ^{mid}) more-memorable (*Ionic*) works than (*towards*) any (*every*) country (*territory*).

He dared ^{a 1} to praise ^{a 1} my-actions (*me*) as-compared-with your ^{art} actions.

The generals of the Athenians consulted ^{impf} in-the-mean-while with-a-view-to (*or conformably to, on occasion of*) the past calamity and to the present universal want-of-strength in (*ev*) the camp.

Conformably-to this vision ^{art} I have hastened ^{a 1} this marriage ^{art}.

On-account-of these *things* reflect (*ruminate*.)

For what ^{neut} reason do you say it ?

On-account-of these *things* abuse Creon.

For-the-sake-of-doing a favour.

For the sake of food.

It has been determined *by the* Greeks ^{dat} to slay ^{a 1} your child ^{acc} near (*or towards*) the tomb of Achilles (*the Achillean tomb*).

To be reconciled to an (*the*) enemy.

To make ^{a 1 m} a treaty ^{pl} with the generals of the Athenians.

To weep (*cry*) and moan myself ^{acc} (*self*) with myself (*αὐτή*).

To compare any-one with another.

With accuracy. With contumely.

With unsparingness. With pleasure.

The rein of Jove constrained ^{impf} him to do these *things* against-his-will (*with violence*).

I have come ^{a 2} (*borne-myself*) bearing a note to you ^{dat} in-addition-to the *things* before written ^{pf}.

So-that *there* perished ^{a 2} in^t (*utterly-perished*) of them about seven-hundred. (*Properly, towards that number.*)

He placed ^{a 1} (*made-to-stand*) his spear against (*properly, towards*) a long pillar.

To make ^{a 1 m} ready (*prompt*) the *things necessary* against the enemy ^{p 1}.

This amulet ^{ar} is-good (*makes*) against deadly poisons.

Against day-break (*day*).

Παρά.

Radical meaning, Along side of, or By the side of. [With the Genitive, From beside ; with the Dative, Near ; with the Accusative, Towards, or, In the near vicinity of.]*

GENITIVE. O Bacchus (*Βαχχὺς, τῷς*), dwelling-in Thebes^{acc} the mother-city of the Bacchanals by-the-side-of the wet streams of Ismenus.

Having drawn-out ^{a 1 m} a knife from-beside *his* thigh.

To go (*proceed*) from-beside any-one.

The deserters (*having deserted* ^{a 1}) from-beside the king.

To report from the council.

Messengers (*The*) from you.

For there is no-one so (*thus*) supine who (*whoever*) would choose (*receive : a. 1. m. opt. with ἀν*) to accept (*accept-from* ^{a 2}) this power (*the power this*) from his (*the*) ancestors.

I paid ^{a 1} with-my-own-money (*from me*).

From themselves. (*That is, Voluntarily.*)

DATIVE. To (*δὲ subjoined to the substantive*) the place-of-assembly^{acc} of the Phæacians which had been built (*fabricated*) along-side-of *their* ships.

The boys do not eat (*feed-on*) beside *their* mother, but beside the teacher.

[* In the Poets *παρά* with the Genitive sometimes signifies also ; " at, or, near." *Matthias.*]

O child, what are you babbling? You must not (οὐ μὴ) bawl-out ^{a 1 sub} these things among the rabble.

No-one of the Persians, either (not-and) of those-who-were-born afterwards or (not-and) of those-who-were-born (the) before, surpassed ^{a 2 m} the beneficent-conduct of Zopyrus except (unless-it-be*) Cyrus ^{nom} alone, in-the-judgment-of-Darius (by-the-side-of Darius judge).

He said ^{a 2} (asserted) that those, whom he had ordered ^{a 1}, must (χρῆναι) go (go-on ^{inf}) to Tissaphernes. (Properly, along side of Tissaphernes.)

ACCUSATIVE. He walked ^{a 2} pensive by-the-side-of the shore of the much-resounding sea.

One man shall-stand ^{sub mid} along-side-of another man armed-with-a-sword ^{nom}.

When (ἥμος) the sun set ^{a 2} and darkness (obscurity) came, they-laid-themselves-down by the cables of the ship (Ion.).

They led Psammenitus to Cambyases. (I. e. by his side.)

The two went ^{dual impf} back towards the ships of the Greeks.

The affairs of the Greeks came (became ^{pf mid}) to this ^{acc} pass.

Syracuse ^{art} came to so-great ^{acc} a pitch of danger.

At the very moment of the commission of the acts of injustice. (say, By-the-side-of very ^{acc pl} the acts-of-injustice.)

At dinner ^{art}. On the journey.

Fearlessness ^{art} in-the-midst-of disasters ^{art}.

Through his (the) whole life.

Let us consider (speculate-on : a. 1. m. subj.) Miltiades ^{art}, examining him along-side-of Lycurgus ^{art}.†

* The origin of *οὐ μὴ* in this phrase will be clear from this sentence : "There was nothing but love in the letter." *Ὅτι μὴ ἔργος* will mean, which was not love.

† [*Παρά* with the accusative sometimes denotes comparison or contrast; when objects are placed side-by-side so as to allow of examination and comparison.]

Considering (*Marking*) the institutions of those as-compared-with (*by-the-side-of*) the institutions of the others.

He thought ^{impf} (*regarded*) no-one adequate to the task, in-comparison-with himself.

Achilles despised ^{a 1} danger ^{art} in-comparison-with doing (*the neut to endure a 1*) any thing disgraceful.

He becomes, if-compared-with (*himself nom by-the-side-of*) himself, more apt every (*κατὰ*) day ^{acc}.

We-must survey and examine each ^{neut pl} of the things-which-have-happened variously according-to the occasions on which they happened.

Men ^{art} live (*pass-life*) as (*just-as*) Gods, if-you-compare-them-with (*or beyond*) the other animals.

More frequent eclipses of the sun took-place ^{a 2} compared-with those ^{neut} recorded as taking place formerly (*from the formerly time*).

If I alone were-in-danger ^{impf} (*ran-a-risk*), I should have regarded (*made : a. 1. m. with ἂν*) the circumstance as (*by-the-side-of*) nothing.

Having regarded ^{a 2 m} (*placed*) his-own (*the of himself*) safety as (*by-the-side-of*) a slight ^{neut} matter.

To regard any thing as (*by-the-side-of*) less ^{neut} (*i. e. of less importance*) than-is-fitting.

We have become ^{pf mid} superior-to-our-enemies by far (*much neut*). (*See the Note.**)

He retreated ^{a 1}, to so-great ^{neut} an extent worsted ^{a 1}.

Let-us-not-depart so-much (*by so-much neut*) from the divine (*godlike*) equality ^{acc}.

By so-little ^{neut} did Macrinus to escape ^{a 2} (*fly-from*) his-pursuers (*the acc pursuing*). (*That is, So nearly did Macrinus escape his pursuers.* Here *κατὰ τοσούτον* expresses the opposite to what it

* I have chosen to make this and the following constructions to depend on the COMPARATIVE nature of *κατὰ*; though the third note in p. 73, may suggest a more correct account of them.

did above. But *κατὰ*, as marking comparison, expresses more or less, as the case may be.)

He would have been overtaken, had it not been that his pursuers turned from the straight path. (Say, *He was not seized-down-upon* ^{a 1} *by so-much* ^{neut} *by as-much-as the* ^{nom pl} *pursuing turned-from* ^{a 2 p} *the straight* ^(com sen.).)

The Illyrian nations, which-are (being) narrow, make ^{sing} the Germans bordering-on-with and neighbours *with the Italians* ^{dat} *only by so-slight* ^{neut} *an interval*.

You avoided ^{a 2} *destruction only by a little* ^{neut}.

A few votes more and he would have been degraded. (Say, *He was degraded* ^{a 1} *within a few votes*.*) *Παρά* has here an opposite sense to what it has in the last sentence.† See the observation in the fourth sentence above.)

He was very near gaining his cause. (Say, *He gained* ^{a 2} *the cause within a little* ^{neut}.)

The city was very near being taken. (Say, *The city came* ^{impf} *within little* ^{neut} *to be taken-captive*.)

Having brought-up ^{pl} (a. 2. with Attic reduplication) the engines to the walls, and having come (arrived ^{a 2}) within a little (brief ^{neut}) of-taking (of the ^{neut} to capture ^{a 2}) the city. (See the Note.‡)

He was all but killed. (Say, *He came within nothing to be taken-aside* ^{a 1}.)

They very nearly got the victory. (Say, *They came within little* ^{neut} *of victory*.)

* Viger translates the sentence: "Pauca defuere suffragia, quo minus ignominia notaretur."

† According to the last sentence, this should run: *Παρ' ὀλίγας ψήφους ΟΥΚ ἡττιμώθη*. By a few votes he was NOT degraded. That is, It was only by the absence of a few votes more that he was not degraded.

‡ In this sentence the following constructions are proposed: 1. *Ἐλθόντες βραχὺ παρὰ* (from) *τοῦ λαοῦ*. 2. *Ἐλθόντες παρὰ* (up to) *βραχὺ* (a short distance from) *τοῦ λαοῦ*. These constructions may be applied to the preceding sentences.

Having suffered ^{πῆ mid π} some-things (*the* ^{neut} indeed), and (*but*) having-gone-near-suffering (*Say, within nearly having arrived* ^{acc} to suffer ^{acc}) others (*the*).

He was very far from taking the city. (*Say, He came within much* ^{neut} to capture ^{acc} the city ^{acc}.)

He has fallen very far short of the successes of the past year. (*Say, He came within much* ^{neut} of the successes in-the-past-year.)

Far-short (*Within much* ^{neut}) of the value.

Far-below (*Within much* ^{neut}) expectation ^{acc} (*gen.*).

Below *his* strength (*ability*).

Above (*or beyond*) *his* strength. (*See above. Παρά, as a comparative particle, admits of either sense "above" or "below."**)

It shall appear ^{mid} to you ^{dat} a wonder and beyond expectation ^{pl}.

If there is any other idea of learning besides (*or beyond*) these ^{com}.

They were all slain ^{acc} (*taken-off*) except a few.

Beyond (*or contrarily to*) decorum.

Contrarily-to nature.

Out-of tune.

Nor did this *man* so-much increase-in-power ^{πῆ pass} by his-own (*the of himself*) strength (*robustness*) as (*as-much-as* ^{neut}) by our ^{acc} negligence.

For why? All despond on-account-of him.

Old-men and youths going-together alternately (*by-the-side-of one* ^{mass}).

Inflicting ^{ing} one-on-the-other ^{dat} stroke for stroke.

Every-other-day. (*Day* ^{acc} beside day.)

Every (*Beside*) third day.

* [*Ἐν, Προς and Παρά, when they take the accusative after them, have significations nearly similar. Ἐν denotes the motion of a body so as to touch upon another; πρὸς, of one body moving forward to or towards another; and παρὰ, of one proceeding beside another. These different ends, signified by the prepositions in their primary application, are variously modified by the peculiar nature of the action. Dunbar.*]

Every (*Beside*) third ^{1st} (day.)
 Every (*Beside*) three days.
 Every-other (*Beside one* ^{1st}) day.
 Every-other (*Beside*) day.
 Every-other (*Beside*) month.

Ῥῥῖ.

Radical meaning, Under.

GENITIVE. He dwells under *the* earth (*land*).
 Bucephalus ^{acc} died ^{1st} (*ended*) under *his* wounds.
 To die ^{2nd} (*die-off*) by (*i. e. under the hands of*) the enemy ^{pl}.
 To be banished ^{2nd} by the judges.
 Were you not yourself (*self*) made-to-bend ^{1st} by oppressive Cupid? (*Express the negative interrogation by ἄρ' οὐκ.*)
 To be held in (*ev*) esteem by any-one.
 To report (*tell*) any *thing* by messengers.
 To forbid ^{2nd} you by-means-of heralds your ^{acc} paternal hearth.
 Through (*properly, under the influence of*) inexperience the young-men (*youth*) meddled-with ^{impf sing} the war ^{acc}.
 It was done ^{impf} through rashness.
 He made ^{impf mid} the pursuit in haste.
 He wore-away-there ^{1st} not a little time on-account-of *the* winds and on-account-of *his* inability-to-sail.
 It was not possible to retreat (*retreat-from*) for the cavalry.
 Intending to tell you *that*, I forgot ^{2nd} ^{acc} it in-consequence-of thinking-of (*under*) some *thing* else.
 To dance to (*i. e. under the influence of the sound of*) the harp ^{pl}.
 To revel to-the-sound-of (*under*) the flute.
 The tower arose ^{2nd} under the lyre of-Amphion (*Amphionian*).
 They dug ^{impf} under-the-strokes-of (*under*) whips.
 My nuptials did not bring-forth ^{2nd} you (*your pate*), my child,

under-the-light-of (*under*) lamps nor (*neither*) *under the sound* of dances.

Will you not-then permit me to sacrifice ^{a 1} under an auspicious sound ?

Go (*Arrive* ^{a 2}) to Athens ^{acc}, under fair auspices.

I was nourished ^{a 1} under fair expectations.

To lead-out any-one with pomp.

It was allowed ^{a 2} them ^{dat} by Gallus ^{art} to send-off ^{a 1} (*send-away*) of (*by*) themselves an embassy to (*πρὸς*) the Romans ^{acc}.

Whom ^{p 1} Jupiter sent (*cast* ^{a 1}) to-the-light from-under the earth (*land*).

Having dragged ^{a 1} this child (*young-one*) from-under *your* wings, I will kill *him*.

DATIVE. A stool was under *his* feet.

They founded ^{a 1} a city at-the-foot-of (*under*) Ida ^{art}.

Close-to the city.

He beheld ^{a 2} *his* companions subdued ^{a 2} under the hands of Patroclus.

He died ^{a 2} under the hand of *his* brother.

It is not destined (*destiny*) that the city of the Trojans should be overthrown ^{p f inf} by your ^{neut} spear (*poët.*).

As all the land is heavily-pressed (*heavily-laden* ^{p f mid}) by a hurricane on an autumnal day ^{dat}, when Jupiter pours a most vehement shower. . . .

In the first ^{neut dat} year after (*μετὰ*) the capture ^{acc} made (*become* ^{a 2 m}) by the Gauls.

Being instructed ^{p f} under a good instructor.

Being educated ^{p f} under the very wise Chiron. (*Express "very" by the superlative.*)

He was disappointed ^{a 2} in his schemes by his-own ^{art} (*domestic*) errors and not by your ^{art} manœuvres.

They died ^{a 2} by the heat.

Lucan ^{art} was prohibited ^{a 1} from-writing-verses (*to write-verses*), because (*since-indeed*) he was very-much praised ^{imp f} for his (*the*) poetry.

He taunted ^α him for *his* low and ambiguous pleasures.

He said ^α these *things* under the-direction (*direction the*) of Callicrates (*i. e. suborned by him*).

Being under-the-influence-of (*under*) those-in-power he spoke ^α deceitful (*double*) things, speciously involving in deceit bad words.

He *could* not bear ^{imp} after (*μετὰ*) such (*so-great*) victories^{acc} to be in-the-power-of (*under*) young men.

The instruments which-belong-to (*the under*) music ^{acc} and which-belong-to the other arts.

To dance to *the* lute.

Aeneas, whom (*the*) the divine Venus begat ^α from* *Anchises*. . . .

ACCUSATIVE. Dwelling under ground.

Fearlessly reproaching those (*the*) under *his* hands (*i. e. under his power*).

To reduce (*make* ^{mid}) under himself.

To look-at (*mark*) any *thing* by *the* rays of *the* sun.

They came to (*i. e. under the foot of*) Ilium.

To lead any-one to *the* judgment-seat.

About† the same time ^{pl}.

Having led-out (*led* : α. 2. *Attic*) all-the-infantry at-the-ap-preach-of (*under*) night.

In‡ some ^{neut} degree impious ^{acc}.

In-consequence-of (*Through*) the perpetual blows^{acc} they re-ceived they retreated (*gave-away* ^{imp} under foot).

Besides the Prepositions above explained, there are others which are usually called *Adverbial Prepositions*, as being used as well for *Adverbs* as for *Prepositions*. Nearly all of these are found

* Properly, under.

† That is, close to. As in the preceding sentence: They came to Ilium.

‡ Compare the Latin *Sub* in *Subalbus*, *Subtristis*, &c.

with the Genitive case. Thus; ἄγχι, near; ἄλλας, enough; ἀμφί (i. e. ἀπὸ), apart from; ἄνευ, ἄνευθε, without; ἄνω, before; ἀπ' ἀνευθε (i. e. ἀνευθεν ἀπὸ), apart from; ἀπ' ἀνέσφιν (i. e. ἀνέσφιν ἀπὸ), apart from; ἄτερ, ἄτερθε, without; ἄχρι, ἄχρις, as far as; δίχην (i. e. κατὰ), in the likeness of; δίχα (i. e. ἀπὸ), separately from, or without; ἐγγύς, near; ἐκὰς (i. e. ἀπὸ), far from; ἐκασί, on account of; ἐκποδῶν (i. e. ἐξ ὁδοῦ ποδῶν), out of the way of; ἐκτός, ἐκτοσθεν, ἐκτοσθεν, beyond or out of; ἐμπροσθεν, before; ἔνεκα, εἵνεκα, ἔνεκεν, for the sake of, with regard to; ἐνταῦθα, there; ἐντός, ἐντοσθε, within; ἐνώπιον (i. e. ἐν ὠπὶ), in the sight of; ἔξω, without; ἐπίπροσθε, before; ἔσω, εἰσω, within, or in; ἵνα, where; κάτω, below; κρύφα and λάθρα, without the knowledge of; μέσφα, until; μεταξὺ, during, in the midst of; μέχρι, μέχρις, (i. e. πρὸς), as far as; νέσφι, νόσφιν (i. e. ἀπὸ), separately from; ὀπίσω, ὀπισθε, behind; ὅπη, ὅποι, ὅπου, where; οὔ, where; πέλας, near; πέρα, πέραν, contrarily to; πλὴν, except; τῇ, τοῖ, τοῦ, where; πρόσω, πόρσω, πρόξω, forward towards, far from; πρόσθε, before; σχεδόν, near; τῇλε, τηλοῦ, τηλόθεν, (i. e. ἀπὸ), far from; χάριν (i. e. κατὰ χάριν), for the sake of; χωρίς (i. e. ἀπὸ), apart from, without. But

1. Ἀμα, together with, is put with the dative, which is governed by σύν :

Forty ships followed ^{impf} together-with him.

Σύν is sometimes expressed :

Together with them.

2. Ἀμφί, 'around,' 'about,' seems to be construed like ἀμφί :

GENITIVE. Let each-man, having looked (beheld²) well about his chariot, attend-to (care-about : imperative) the war^{sc}.

ACCUSATIVE. They shed ^{impf} (poured) many warm tears around you.

3. Εμπροδῶν is frequently followed by a dative; but the dative does not seem to depend on it. See the beginning of the Rules on the Dative.

4. Εμπροδῶν, 'in the way of,' for ἐν (ὁδῷ) ποδῶν, is put with a dative :

You come unexpected, and in-the-way-of (i. e. an impediment to) my marriage ¹.

5. *Mā* is put with an accusative, which depends on *πρός* :

By-no-means (*Not*),—*I swear* by the mistress, whom I revere most (*adv.*) of all, and *whom* I have chosen ² as my fellow-worker, Hecatē, who-dwells (*abiding*) in the recesses of my hearth,—shall any-one of them pain my ³ heart with-impunity. (*Make "my" and the article one word.*)

6. *Nḥ** is put with an accusative :

Yes (*And*) by Jove.

7. *Πλὴν* is occasionally put with other cases according to the sentence :

There is not another besides me ⁴.

There is no other medicine (*or remedy*) besides discourse ⁵ (*word*).

It is not lawful (*lawfulness*) for any but you ⁶ to speak.

8. *Ὡς* is put with an accusative :†

He sends to Astyochus ⁷, a naval-commander of the Lacedemonians.

To fly (*as a bird*) to Jove ⁸ up-to (*into*) heaven ⁹.

The preposition is sometimes supplied :

Alexander led ¹⁰ (*led-upon*) the archers as towards (*upon*) the river ¹¹.

* *Mā* ought always to follow a negative; *νῆ* an affirmative." Dunbar

[*Mā*, when it does not follow *ναί*, is always negative.]

† [*Ὡς* is put before the accusative of persons only.]

PART FOURTH.

EXAMPLES ON THE MOST NECESSARY RULES OF SYNTAX.*

RULE 1. *A neuter plural is generally† joined with a verb singular.‡*

Mountains trembled *impf.*

Blasts (*Blowings*) of all *the* winds bound.

Farewell *my* determinations.

2. *Substantives are sometimes put in the plural, when said of a person or thing, although the person or thing is in the singular.*

Hippolytus, *the* pupil of *the* holy Pittheus.

* Many of these Rules are unavoidably anticipated in former passages of this work, but the necessary directions have been given in them.

† "This idiom is more observed by the Attics than by the older writers in the Ionic and Doric dialects. The latter often join the neuter plural with a plural verb. The Attics also sometimes join the verb in the plural with the neuter plural; especially 1. when the neuter plural signifies living persons, 2. when the abstract is put for the concrete, and animate creatures, not things, are to be understood. But there are also, besides these cases, numerous exceptions to the rule in Attic." *Matthiæ.*

‡ "As a noun of multitude singular may be followed by a verb plural, a neuter plural is often taken in a collective sense, and followed by a verb singular. Thus, when Homer says *Δούρα στήναι*, he means *the collection of* planks and timbers, of which the ships were constructed." *Valpy, Gr. Gr.*

It behoves him to demand Helen *to be offered as a victim to his tomb.*

O venerable, O generous consort, farewell.

3. *A dual nominative is frequently joined with a verb plural.*

Both say.

Let us both return ^{a 1} οἱ from *the* glowing fire.

These (*The dual*) came ^{a 2} near (*from-near*), driving ^{dual} quick horses.

4. *The verb is sometimes put in the dual with a plural nominative, when no more than two persons or things are meant :*

There were (ἦσαν) to him ^{dual} two sons (*male-children*).

As when *two* rivers join-together *their* rapid water.

5. *A substantive is sometimes used as an adjective.*

He taught ^{a 1} the Greek (*Greece*) tongue.

To offend against (*towards*) (*kingly*) *kings* men.*

Bring (*Transport*) me ^{dual} as-quickly-as-possible *my* military (*heavy-armed-men*) dress.

We are come into *the* Scythian road.

6. *An adjective is often put in the neuter gender ; χρῆμα, κέρμα, or some such word being understood.*

Truth ^{acc} is a right thing.

Peace ^{acc} (*acc.*) which-is (*the*) confessed by all ^{acc} to be *the* best thing.

The mob *are* dreadful, when (*with* αὐ postfixed) they have ^{acc} mischievous supporters.

Potencies ^{acc} and wealth ^{acc} are (*is*) desirable ^{pl} on-account-of (*through*) the honor ^{acc} attending them ; those-who-have (*the* ^{pl}

* That is, men (being) Kings.

having) them^{acc}, wish (are-inclined) to be honored (respected) through them^{acc}; in-fact to him^{dat}, to whom honor^{acc} is insignificant, so are also the other things. (Make "the other" one word.

7. The genitive of personal pronouns is often used instead of the possessive pronouns.*

Honor (Respect) your father and your mother (the father of you and the mother of you).

Our navy (The navy of us) was-at-its-height (bloomed^{impf}) both in the dryness^{dat} of the ships and the healthiness of the crews.

How will you say (converse) to your-brother (the brother^{dat} of you): Suffer-me-to-cast-out the mote from your-eye (the eye of you); and behold! the beam is in your-eye (the eye of you)? Hypocrite, first cast-out^{a 2} the beam from your-eye (the eye of you), and then you shall see-clearly to cast-out^{a 2} the mote from your-brother's eye (the eye of the brother of you).

8. The Latins say, "Fraudare TURPE est." The Greeks often put this adjective in the plural.

It is impossible even for a God^{dat} to avoid (fly-from: Ionic a. 2.) the destined lot.

It is grievous to me^{dat} to judge the evils of-others (foreign: as Lat. 'aliena').

It is decreed that she^{acc} should die (die-off^{a 2 inf}).

9. The Latins say "in media arma" for "into the midst of the arms." So Ovid uses "imæ caudæ" for "the end of the tail." The idiom is the same in Greek:

In the middle of the river. (Say, Into middle the river.)

The top of the tail. (Say, The highest tail^{acc}.)

* [The possessive pronouns are equivalent in signification to the genitive of the personal pronouns; as, ὃ πατέρ ὑμῶν is the same as πατήρ ὑμῶν. Matthiæ.]

10. *Adjectives, denoting the qualities of men, are often changed into substantives.*

Lead (*Ye shall lead*) *hither* the-mighty-Priam (*might of Priam*).

In *the* middle was a horrible-dragon (*horror of a dragon*).

The-strong-Alcinous (*Strength of Alcinous*) rushed ^{impf} from his bed.

The-vigorous-Telemachus (*Vigor of Telemachus*) smiled ^{a1}.

The sons (*male-children*) and grandsons of the-mighty-Hercules (*Herculean might*).

Let-it-be, O friendly-man (*friendship*).

The much-famed Lais. (*Lais the ^{fem} great ^{neut} fame.*)

O-hated-woman (*O hate*), O woman in-the-greatest-degree most-hateful both *to the* Gods ^{dat} and *to* me and *to* all *the* race of men, who (*whoever*) hast dared ^{a2} (*tolerated*) to thrust ^{a2} *your* sword *into* your children ^{dat}.

11. *Adjectives and demonstrative pronouns are often referred, in respect of gender, to words which are implied in a preceding one from the sense or the composition :*

Thebes ^{pl}, which is enclosed-with-a-hundred-gates, and two-hundred (*Ionic*) men enter-into (*Ionic*) *it* through (*avà*) each ^{fem} ^{acc} gate.

But after Troy and *the* soul of Hector had-perished (*is-un-done*), and *my* father's (*paternal*) hearth was demolished ^{a2} (*dug-up*), and *he* himself had-fallen (*falls*) near *the* altar ^{dat} which-had-been-raised-to-the-Gods, being slain ^{a2} by (*from*) *the* blood-stained son of Achilles, *my* father's (*paternal*) guest kills me the sorrow-enduring man, for-the-sake of *my* gold.

He arrives *at the* city ^{acc} of-Eurytus (*the Eurytean ^{acc}*) : for him alone of mortals he affirmed ^{impf} (*protested*) to be *the* author of this unhappy-event.

This takes place in the relative $\delta\varsigma, \eta, \delta\acute{\omicron}$:

The son-of-Saturn caused ^{a1} (*placed*) her to be the nourisher-

of-the-youths, who beheld ^{a 2 =} after her ^{***} *with their eyes* ^{dat} the light of the widely-surveying Aurora.

O mother, I am going-away below ; unespoused, and without-having-solemnized-the-marriage-rites, which ^{sem} ^{p1} it behoved ^{impf} me to enjoy (*to-light-upon* ^{a 2}).

(*Put this sentence in the Doric.*) The ivied eminences of the Nysian mountains and the verdant grape-bearing beach accompany-in-procession ^{sing} you, who-superintend (*supervising*) the Theban streets, (*i. e. the streets of Thebes,*) which city you respect the most (*supreme*) of (*from*) all.

Your ^{art} (*plural*) house (*i. e. the house of you*) at-least is much ^{neut} bigger than mine (*the mine* ^{sem}), who ^{p1} have (*use : second pers. plur.*) earth and heaven for your house ^{dat}.

12. The Latins say "*Fortuna mea ipsius*" for "*mei*," and "*Nostra res duorum*" for "*nostrum*." The Greeks use the same construction :

(*Put this sentence in the Doric.*) Ah-me (*double "me"*), sitting-upon the white (*hoary*) shore ^{sem} of the sea, he laughs at me ^{sem}, brandishing in his hand ^{dat} my bow, the support of me (*my*) miserable ^{sem}, which no-one at-any-time ever carried ^{a 1} (*sustained*) before.

O Troy, the quick Mars of Greece has ravished ^{a 2} you and Hector the husband of me (*my*) miserable ^{sem} ^{sem}.

RELATIVE.

1. The relative is often attracted into the case of its antecedent. In the festivals which we celebrated ^{impf}.

Alas (*Ah-me*) the gammon ^{sem} which I have devoured ^{impf}.

You exclude us from the laws ^{sem} which the city has made ^{a 1} (*placed*).

2. The relative in this construction sometimes precedes the substantive :

With the power (*ability*) which you have.

The Athenians raised ^{acc} (*made-to-stand*) a trophy on account of the rout ^{acc} which the Tyrrhenians made ^{acc} of the infantry ^{pl}.

The following construction is in some measure founded on the principle of Attraction :*

About (*According-to*), this time ^{acc} (*art.*) that (*Say ev, i. e. about which time*) the ships were sailing

3. The relative often agrees in construction with the following noun :

The promontory ^{acc} (*Ionic*) which ^{pl} ^{acc} is called ^{pl} (*Ionic*) The Keys (*Ionic*) of Cyprus ^{acc}.

A Persian sword which ^{acc} they call 'acinaces'.

NOMINATIVE WANTING.

1. When a verb indicates the employment of a definite person, the person is not expressed particularly.

This (*That is, this kind of*) sacrifice of swine ^{acc} is made to the Moon : when (*if-consequently*) the sacrificer sacrifices ^{acc} ^{sub}, he encloses ^{acc} the-top-of-the-tail (*the highest tail*) and the spleen in the fat ^{acc} which-is (*the becoming*) about the vitals ^{acc}.

The catchings of crocodiles are many and of-various-kinds. When (*If-consequently*) the catcher has put-for-a-bait ^{acc} ^{sub}, the back of a hog about a hook ^{acc}, he casts (*μερισι*)† it into the-middle-of-the-river (*middle the river*)

The herald (*i. e. ἡ κήρυξ*) ordered ^{acc} (*heralded*) the Greeks ^{acc} to get-ready ^{acc} ^{pl}.

The clerk shall read ^{acc} ^{mid} the law to you ^{acc} ^{pl}.

* [The Relative is often put by Attic and Ionic "writers in the same case as the antecedent; and that by what is called Attraction." Sandford.]

† By syncope for *μερισι* from *μεριτω*, says Schweighæuser. It is rather from *μεριω*. Schäfer reads *μεριτ*. Hence is Latin Mitto.

2. *The indefinite τις is sometimes omitted.*

It is the most honorable of labors to assist a man out-of-what one has ^{opt}.

If now all *the* best of *us* were gathered-together ^{opt} ^{pr} beside the ships ^{dat} for (to) an ambush, not-even there would *any one* blame (*opt. with xs*) your (*Doric*) courage.

3. *The second person is often used in an indefinite sense.*

It is a primitive saying (*word*) of men, that *you-cannot-learn-exactly the life (duration) of mortals, before a-person (any-one) dies* (*a. 2. opt. with av*).

Even-if *you* are not (*μη*) ill ^{subj}, but *only* think (*opine*) *yourself* to be-ill, there is (*becomes*) to mortals ^{dat} labor and perplexity.

4. *The nominative is often wanting in one part of a sentence, being construed with the verb in the preceding part.*

Menelaus came to him ^{dat} spontaneously (*spontaneous*); for he knew (*had-ascertained* : *Ionic*) that *his brother (knew brother that he; omitting "he")* was much-pressed ^{impf}.

Whosoever of you knows-well ^{pf} ^{mid} by (*from*) what man *Laius (knows Laius by what man)* has perished (*perished-utterly* ^{a 2 m}), I order him to point-out all the things relating to it to me ^{dat}.

I beg of the Sun ^{acc} this ^{neut}, to publish ^{a 1} to me where the son of Alcmene (*to publish me* ^{dat} *the of Alcmene where son*) abides.

Tell ^{a 1} ye me where the master is. (*Tell me* ^{dat} *the lord where he is.*)

They say that we (*They say us* ^{acc} *that*) live a life free-from-danger at-home.

There came immediately the information that the cities (*the information of the cities that*) are revolting (*stand-off*).

SUBJECTS COMBINED.

1. *Many verbs used impersonally in English, followed by a proposition dependent on them, in Greek usually take the chief word of the following proposition as a subject.*

It is even-at-this-time clear that the building was-done (became ^{a 2 m}) with (according-to) speed ^{acc}. (*The building is clear that it was done.*)

It was manifest to all ^{dat} that the Thebans would be compelled to fly (fly-down) to (upon) us ^{acc}. (*The Thebans were manifest going-to-be-compelled* ^{fut 1 part.}.)

It will be proved ^{fut pass} (demonstrated) what-kind-of men these are. (*These will be proved what-kind-of men they are.*)

When (*As*) it became notorious that he had committed this ^{acc} crime. (*When he became* ^{a 2 m} *notorious having-committed* ^{pf pass.}.)

It is just in-my-judgment, that this man should bear ^{mid} this name) ^{acc} (*viz. that of a happy man*). (*This man in-my-judgment is just to bear this name.*)

You will see (discover) them becoming ^{pf mid} women instead-of men, so that you will have no fear at all lest they should revolt. (*So that they will be not-in-any-way terrible to you* ^{dat} *lest they-should-revolt.*)

From what young men can it not be expected that they should be temperate? (*Which of the young are not probable to become* ^{a 2 m} *temperate?*)

The last sentence is more after the English idiom. So the next :

We are worthy to derive ^{acc} some good from the thing ^{acc} which-has-been-done.

2. *The verb, which should be referred to a subject, is changed into a passive impersonal, and the subject put in the dative.**

* [Otherwise the 3d Pers. Pass. is put without a subject as in Latin, *itur.*]

The enemy (*enemies*) have prospered ^{pl} sufficiently.

Sometimes the subject is omitted :

Themistocles ^{acc} persuaded ^{acc} *them* to build the rest ^{acc} ^{pl} of the Piræus (*contracted form*): they had begun (*it had been begun ; omitting "by them"*) it ^{acc} before during his (*the of him*) archonship ^{acc}.

AGREEMENT OF PERSONS.

1. *When several persons are put together, the verb agrees with the first rather than with the second or third ; and with the second rather than with the third, as in Latin.*

You and I (*Say, I and you*) have both said ^{acc} (*remarked*) and done ^{acc} many things for-the-sake-of-pleasing the city ^{acc}.

He-who-speaks (*The speaking ; meaning "myself"*) and you the judges have a human (*manlike*) nature.

You, happy ^{acc} woman and your ^{acc} happy husband have come (*impf. dual*) to (*upon*) us ^{acc} who-are-unfortunate.

I and whoever is a wise man reckon thus. (*Here the verb is in the singular. Make "and whoever" one word.*)

But there are exceptions to this rule :

I think (*suspect*) that I have ^{acc} to say ^{acc} (*remark*) things against (*πρὸς*) which ^{acc} neither (*not-and*) you nor-any-one else can (*3d pers. sing. opt. with δὲ*) return-an-answer ^{acc}.

Ἦν is sometimes used (especially in the Doric dialect) for ἦν, for which it was probably an old Greek form.

She had three heads. (*Of the ^{acc} were three heads.*)

They were stout-hearted.

2. *When several subjects are united by a conjunctive participle, the verb is frequently placed with the first, and put in the singular.*

Whom first, and whom last (*latest*) did Hector slay ^{acc} (*slay-utterly ; without augment*) and brazen Mars ?

To you Jove and Apollo gave ^{acc} victory.

There commanded ^{impf} the ships ^{acc} Aristeus and Callicrates and Timānor.

Timarchus^{art} and Philemon arose^{impf mid} from the drinking-bout with-a-view-to-kill^{pf} Nicias.

There followed^{a 2} vehicles and pages and the whole equipment.

3. *The singular also is put, when the more remote subject is in the singular, or is a neuter plural.*

The knees and legs and feet of each beneath and their hands and eyes were defiled^{impf} with-sweat.

The back and broad shoulders^{dual} of Eumelus were warmed^{impf} with the breathing^{dat} of the horses.

THE VERB "TO BE".

1. *The verb εἶμι or an equivalent verb, when used to define one thing by another, often agrees in number with that which defines.*

The space-between-the-armies was (were) not less^{pl} than eight stadia.

Thebes^{art pl} was anciently called^{impf} Egypt.

Idomene^{art} is (Say, "are" in the dual) two high hills^{dual}.

What (What-kind-of) a thing are (is) wise^{art} companionships.

2. *The verb εἶμι is often understood; especially with ἐτοιμος, "ready."*

How (As) ready I am to give^{a 2}.

The things which you wish (are-inclined: in the Attic form), are ready.

So with οὐδείς, where εἷς or ὅστις follows with a negation:

There is nothing which (whichever) he did not promise^{a 2}.

There is no-one who (ὅστις) will not laugh^{fut mid} at you.

Sometimes οὐδείς ὅστις οὐ is considered as one word, in the sense of "every-one," and οὐδείς is put in the case of ὅστις:

Apollodorus bewailed^{a 1} (bewailed-thoroughly) every-one^{acc} of those-who-were-present (of the^{pl} being present).

3. *The Latins say, 'Est ei nomen Tullii' or "Tullio." The Greeks put the name in the nominative.*

To these (the) two mouths^{dat} (i. e. of the Nile) are (lies, in Ionic form) these names, to-the-one (the^{dat} indeed) of them (Ionic) the Saitian Mouth, to-the-other (but the^{dat}) the Mendesian Mouth.

The expression is varied by ὀνομα or ὀνομασίαν ἔχει with a nominative :-

What appellation have (has) Hippias and Periander? Methinks forsooth, Tyrants^{nom}.

4. *In the following passages where the Latins usually put the dative of the thing, the Greeks put it in the nominative.*

I shall be henceforth a disgrace and reproach to you^{dat}.

The name of (the of) the Medes was a fear to the Greeks^{dat}.

These things shall be grievously a disgrace (scorn).

You-were a boast to me^{dat} night^{acc} ^{pl} and day in (down-in) the city^{acc} (town).

You are come as the solace of my fatigues.

5. *An adjective after συμῖ, &c., is often changed to an adverb.*

The opinions of the generals^{dat} of the Athenians were^{impf} (became) divided (in-two).

Her-blood (The blood of her) is sufficient (enough).

There is an oracle which announces that we^{acc} shall become^{1st} ^{inf mid} superior-to (from-above : Ionic) our (the) enemies^{acc}.

CONSTRUCTION OF CASES.

NOMINATIVE AND VOCATIVE.

1. *The nominative or rather the vocative is used in exclamations.*

O wretchedly-unhappy^{1st} me!

O me who-have-toiled^{1st} ^{part} through many evils^{acc} in word^{dat} and with my hands^{dat} and back^{pl}.

The nominative however is often used for the vocative in addresses :-

O Jupiter *** and O Sun *** who lookest-upon all things.
 You (This) Apollodorus the Phalerian, will you not wait-
 about here ?

2. When a speaker turns suddenly from a narration, &c., to an address, or passes in an address from one person to another, the vocative is put first, then the pronoun followed by δέ.

... Menelaus, to you I say these things.

... O Phœbus, to thee may these things be opt agreeable.

You say altogether well. Socrates, to you *** now (already) must-be (opt. with δν) my (the) speech directed. (Here δέ is placed fifth word. Say, "O Socrates".)

Instead of σὺ δέ, Homer has ἀνὰρ σὺ :

Hector, you are to me a father and a venerable mother.

GENITIVE. [Vid. Gram.]

1. The genitive often expresses an action done to or feeling exerted towards the object intended by it.

Affronts offered-to-a-brother (of a brother).

Fear of (i. e. felt towards) a captive woman.

Enmity towards the Corinthians.

Hatred to the Lacedemonians.

Good-will towards the Athenians.

Friendship towards Demosthenes.

Regret for your son.

Offerings to the shades.

Prayers to Minerva.

The march against the Plateans.

In the landing on the coast.

These genitives are governed by prepositions, expressing 'towards,' 'in the face of,' 'on account of,' 'against,' &c. We shall recur to most of them.

2. Sometimes one substantive governs two different genitives in different relations.

The leading *** of the Ionians in the war against (towards) Darius ***. (Say, Of the Ionians the leading of the war, &c.)

On-account-of (*Through*) their delay^{acc} with respect to the dreadful evils which were coming on (to) us. (Say, *On-account-of the delay of them of the dreadful, &c.*)

Some (*Some-there-are-who*) deplore the insults (*abuses*) which the relations offer to old-age^{acc}. (Say, *the insults of the relations of old-age.*)

3. Genitives, governed perhaps by *περὶ* (in regard to) understood, follow *ὧς, ὅπως, πῶς, οὕτως ἔχω*, which are used in the sense of being qualified or endowed in any manner. 'Εχω is here *ἔχω* (*εἰμὶ τὸν*), *habeo* (me). In some of these cases *ἔχω* may mean, *I have* (the power), *I am able*.*

How is (has) the place in regard to timber-for-ship-building^{acc}?

The Athenians ran-forth-to-help^{impf} as-fast-as-they-could-run (as of feet they had).

Here the verb *ἔχω* is omitted: Rush-ye, as-fast-as-you-can-run (in-what-way of feet).

As quickly as each could. (Say, *As each of quickness had.*)

So angry am I. (Say, *So of anger I have.*)

I do not know (have ascertained^{pf mid}) how-learned-and-just-he-is (of erudition in-what-way he has and of justice.)

To be of such a turn of mind. (Say, *Thus of turn-of-mind to have.*)

For *ὧς, &c.*, we find sometimes *καλῶς, μετριῶς, σὺ, &c.*

To be pretty drunk. (Say, *Prettily to have of drunkenness.*)

To have a sufficiency of the means of living. (Say, *Moderately to have of means-of-living.*)

To be sound in mind. (Say, *Well to have of understanding^{pl}.*)

To be advantageously-situated^{acc} in regard to the passage to (on) Thrace^{acc}.

And other verbs are used besides *ἔχω* :

* [In such cases the Genitive properly signifies "with regard to."]

The city seemed ^{impf} to them ^{dat} to be favorably circum-
stanced in regard to the war ^{acc} with (towards) the Atheni-
ans ^{acc}.

Doing well in life. (Say, Of the life well being-come ^{acc}.)

Thus do you belong to these ^{dat} in respect of kindred.

4. By the same omission of *επι* (with respect to), may be under-
stood the following phrases.

To proceed (go-up) far in respect of * virtue.

To increase (drive ^{a 1} forward) in desire-of-power ^{acc}.

To press (drive) forward in respect of wisdom.

To proceed far in respect of love ^{acc} (Cupid). (That is, To
make great advance in love.)

To philosophize far-beyond one's (the) age.

To advance forward (to-the-fore-part) in regard of making-
money (τοῦ with *infin.*).

Good-deeds ^{acc} among the Persians (Ionic) are honored
(respected) by-an-advance (to-the-fore-part†) towards greatness
(Ionic).

To-such-a-pitch of dread am I arrived ^{a 2 m} (come-from).

They came (came-together ^{a 2}) to this ^{acc} ^{acc} pass with respect
to necessity. (That is, They came into such distress.)

* The author of the notes to Matthiæ explains this phrase on other
grounds: "Πρόσω means forward, i. e. to the fore part; and hence natu-
rally takes a genitive, like other adverbs of place. Ποῦ εἰσι τῆς ἀρετῆς;
πρόσω: At what point of valor is he? At an advanced point." In the
phrase too which occurs in this rule, Εἰς τοῦτο ἀνολας ἐληλύθασιν ὥστε, &c.,
αἱ τοῦτο ἀνολας may mean, to this (degree or advance, πρόβημα, προχώρημα,
&c.) of madness. And in the preceding rule on ὧς, ὅστω, &c. ἔχω with
a genitive, ὧς may have a reference to its original form οἷς, ὅσω to its
original form ὅσῳ (i. e. τοῦτω), &c.; and a substantive understood and
agreeing with it (In these STATES of, In such a STATE of, &c.) may be
the real government of the genitive. But I have chosen to follow
Matthiæ here: though among the prepositions I have explained it the
other way.

† "That is, τιμῶνται ὥστε αὐτοὺς (τοὺς αγαθοεργούς) εἰς τὸ πρόσω μεγέθους
εἴκειν." Matthiæ.

Some have come (*arrived: pf. mid. Attic*) into such ^{acc} (*this*)
a state in respect of madness, that (*so-that*) . . .

They were in this state in regard to preparation.

Because-they-were in such a state as to danger ^{acc}.

The Athenians proceeded ¹ (*progressed*) to (*upon*) a great
^{acc} ^{acc} pitch in respect of power (*ability*).

To this day. (*Say, To this ^{acc} ^{acc} of day.*)*

5. *ἵπσι*, in regard or respect to, is omitted in numerous constructions of the genitive.

To be much mistaken ^{pl} with respect to the effect of his (*the*) words and of his (*the of him*) meaning.

To be disappointed in respect of one's hope.

To be cheated in regard to one's hope.

You have been disappointed ² respecting the marriage ^{pl} of this unfortunate ^{acc} girl.

To be-in-haste (*speed*) with respect to the battle (*Mars*).

The morning forwards us in respect of a journey (*way*), and forwards us in respect also of work.

I was bruised ² as to my (*the*) head.

Bruised ² as to their (*the*) skulls.

He was horribly fractured ² (*Attic*) as to his (*the*) head.

You are (*ἐπ' αὐτοῦ*, for *ἐπ' αὐτοῦ*, *ἐπ' αὐτοῦ*) deceitful in regard to your discourse ^{pl}.

Forgiving with respect to human ^{acc} (*manlike*) failings.

Childless as to male children.

Unhonored with respect to the praises which were celebrated in the city.

Most unbribed in respect of money (*riches*).

Unsupplied with a shield ^{pl}.

Sheltered as to all tempests.

We are not unyoked in respect of the marriage-bed.

* Here *πίπας* may be understood.

A virgin ripe *with respect to* marriage.

Untouched *as to the* spear.

Unwept *as regards* friends. (Or here the ellipse is *ὡς*, by; which may be supplied in some of the foregoing and following examples.)

All the admonitions (suggestions) which-were-given-me-by-you (my) were suggested to you ^{dat} by her, and you say nothing of (from) yourself ^{acc}. (Here the ellipse seems to be *ὡς*, by; or *ex*, from.)

Much-shaded *with* laurel.

You lie, Agamemnon, slain ^{acc} by your wife and by Ægis-
thus.

But rise (*ἀνα*), lest the town should soon be burnt ^{acc} by consuming fire. ('*Ἵνα* may here be supplied; and perhaps in the next sentence also.)

To set-fire-to ^{acc} the door-frames by means of consuming fire.

Hearing (*Listening-to*) the decree ^{acc} (vote) respecting your (the) bride.

The relation concerning Chios ^{acc}.

Tell ^{acc} (Remark) me ^{dat} concerning my father.

I come to-tell ^{inf part} you about my-mother (the mother the mine).

She passes (crosses) from her house ^{pl}, either from hearing (hearkening ^{nom}) about her son or by chance ^{acc}.

They considered-diligently ^{impf} about the sail home (home-ward.)

The oracles which were delivered ^{acc} concerning me (this body).

As to what regards your ^{acc} turn-of-mind (disposition), one thing I fear ^{pf mid}.

With regard to the woman,—if indeed (*μὲν*), being taught good ^{acc} things by her (the) husband ^{gen} (man), she does-ill ^{opf}, the woman perhaps justly may have (*opt. with ὅν*) the blame.

As-to (Here *ἄσπι* is supplied) the number, do not (*μή*) enquire ^{acc} how-many are able to do these things.

6. With the ellipse of *επι* with a genitive may be understood also the following phrases :*

Sacred serpents, in-no-way hurtful in regard to men.

Oh (ω) marriage^{p1} of Paris destructive in regard to his friends.

If it is right for slaves (the bondmen^{dat}) to ask^{acc} (search-out) of the free^{acc} things not (μν) painful nor biting as to the heart.

Being suspicious as to the capture of Troy (Trojan). (That is, Suspecting that Troy would be taken.)

Co-operative in regard to the common good.

Offending^{p1} (Sinful) in regard to the Goddess (God).

And whatsoever things are akin (brotherly) in regard to these. (Unless the adjective be supposed to have a reference to the government of the substantive.)

O dear^{acc}, O dearest, O thou who art allied to all birds. (A bird speaks.)

Philēbus asserts that pleasure^{acc} (accus.), and delight, and whatsoever things are correspondent (consonant) to this kind^{acc}, are^{inf} a good thing to all animals.

Teucer founded^{acc} (established) Salamis, making^{acc} it of-the-same-name with the country which-was (being) his (him^{dat}) before.

Justice who-is (the) of-the-same-house with the Gods below.

Capable-of-teaching as far as regards his (the of himself) wisdom. (That is, Capable of teaching his wisdom to others.)

It behoves a (the) commander to be expert-in-preparation in respect to the things appertaining to war^{acc} (acc.), and

* [All words expressing ideas of relation, which are not complete without the addition of another word as the object of this relation, take this object (which, however, must not be passive) in the genitive. To this belong (as above), adjectives which have an active sense, and are mostly derived from verbs active, or correspond to them. In the case of these their relation to an object which with the verbs would be in the accusative, is expressed by the genitive. *Matthiæ.*]

expert-in-providing *for* the soldiers ^{dat} *in respect to* provisions (necessaries ^{acc}).

O splendor *of the sun* successory *with regard to* (or *to*) sleep.

This other agony (contest) of groans comes (arrives), successory *to* groans.

Many of these adjectives may be viewed as substantives; as 'harmers,' 'destroyers,' 'biters,' &c. So the following:

Cast ^{acc} (Throw-down) me from this land as-rapidly-as-possible where I shall appear ^{acc} mid the addresser of no-one of mortal men.

Proceeding ^{acc} (Tending) in-order-that I might come ^{acc} to be the addresser of prayers to Minerva (Say, "of Minerva;" of which construction examples were given before).

7. Words expressing understanding, experience, remembrance, concern, consideration, reflection, desire; and ignorance, forgetfulness, neglect, are followed by a genitive,* governed by *ἐπὶ* ("in regard to") expressed or understood.

I wish to be ignorant rather than wise *in regard to* evils.

Not being skilled (trained) *in the* art-of-riding.

Well acquainted ^{acc} with every-kind-of-battle (*all battle*).

Instructed (Informed) *in* war.

I, O women, am in-some-degree accustomed *to* the discourses of this woman.

* It must be noticed that the verbs in this and the following rules for the genitive are often attended with the common and proper case, the accusative.

[Several verbs in the middle voice do not govern the same case as in the active: thus, *ἄπτω*, *necto*, governs the accusative; *ἄπτομαι*, *tango*, the genitive; *πείθω*, *persuadeo*, the accus.; *πειθομαι*, *obedio*, the dative; *λανθάνω*, *lateo*, the accus.; *λανθάνομαι*, *obliviscor*, the genitive; *ὀρέγω*, *porrigo*, the accus.; *ὀρέγομαι*, *appelo*, the genitive; *ἐπιτίμι*, *immitto*, the accus.; *ἐφίεμαι*, *aspicio*, the genitive; *μεθίμι*, the accus.; *μεθίεμαι*, the genitive; *φράζω*, *dico*, the accus.; *φράζομαι*, *delibero*, *animadverto*, the genitive. See Theocrit. Idyll. 2. v. 84. Dunbar.]

Versed in the arts. (*Here and in the next instance $\pi\epsilon\pi\iota$ is supplied.*)

If they are-inexperienced (*have unskilfully*) in the other things.

Remember ^{a 1 m} ye *your* impetuous (*fast*) prowess.

Thetis did not forget ^{impf} ($\lambda\eta\theta\omicron\mu\alpha\iota$) the injunctions of her son.

Do not ($\mu\eta$) remind ^{a 1 sub} me of evils.

She makes me forget all things whatsoever I have suffered ^{a 2}. (*"To make forget" is $\sigma\kappa\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$.*)

Why (*Poët.*) do you care so (*thus*) about the men?

Do not ($\mu\eta$) make-mention ^{a 1 pass pl} any-more about my ^{acc} father. (*Here $\pi\epsilon\pi\iota$ is supplied.*)

The Cyclops mind not the ægis-holding Jove neither the blessed Gods.

Unless one (*any-one*) should not (*not-either*) have any care ^{pt} for parents, or (*not-either*) children, or (*not-either*) any (*not-one*) thing else.

Argos is your (*you dat*) country; about which, it is just that you ^{acc} should make ^{mid} as-much consideration as (*how-much-soever*) you do about your-parents (*the parents the of yourself*).

If you have neglected ^{pt} your (*the*) mother in any ^{acc neut} thing.

Young men care (*Say, It-is-a-care* young pl dat*) for exercises and pipes and revellings.

What-do-I-care (*What to me dat*: " $\mu\acute{\epsilon}\lambda\epsilon\iota$ " being understood) for strife?†

The-city-has-regretted (*Say, It has-been-a-regret a 1 to the city dat*) often before-now the judgments which-have-taken-place (*the having become a 2 mid*) with (*in-company-with*) anger ^{gen} and not ($\mu\eta$) with proof.

Repentance ^{acc} on account of the expedition.

Let him be-attentive (*imperative*) to the sowing.

* $\mu\acute{\epsilon}\lambda\epsilon\iota$ is used also as a personal verb: Ἀλλοισιν ἄλλος Θεῶν τε καὶ θρώπων μέλει, Eurip.

† [$\mu\acute{\epsilon}\lambda\epsilon\iota$ takes the dative of the person with the genitive of the thing.]

Why do I spare (*i. e. am careful about*) my life (*soul*) ?

O miserable person, spare ^{a 1 mid} your children.

Reflecting (*Having-in-mind*) on which things, it behoves you not ($\mu\eta$) to overlook such a report.

When (*As*) they heard ^{a 2 m} (*were informed*) about Pylos ^{acc} being taken (*thoroughly-taken*).

When (*As*) they understood ^{a 2} about their erecting-a-wall ^{acc} ^{pl}. (*Properly, about the erecting it.*)

As-many-as understood (*comprehended* ^{impf}) one-another.

Oligarchy ^{acc} may seem (*a. 1. opt. Æolic with àv*) to be a certain fondness-for-command, violently longing (*desiring-earnestly*) for dominion.

To long for great things beyond (*contrary-to*) justice ^{acc} (*the just* ^{neut}).

You would be particularly stimulated (*a. 1. opt. with àv*) to aim ^{a 1 p} at honorable ^{acc} deeds, if you learnt ^{a 2 opt} (*learnt-thoroughly*) that we have even the-most-genuine-pleasures-resulting-from-them (*the pleasures the from them particularly genuine* ^{acc}).

Why do you desire (*place-mind-on*) ambition the worst ^{acc} (*most bad*) of the Deities ?

The soul desires (*regrets-the-loss-of*) the heaven ^{acc} and its kindred air, and thirsts, stretching-forwards towards the mode-of-living there (*to-that-place*).

One-without-ward, one-without-law, one-without-a-hearth is he who is-fond-of civil war.

Mimnermus burnt ^{impf} with love for Nanno.

The black-eye-browed girl ^{acc} for whom he fretted ^{a 1 p}.

Let no-one (*not-any*), setting-his-mind on the spoils, linger (*imperative*) behind.

Hence perhaps $\epsilon\upsilon\theta\acute{\upsilon}$ and $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$, "straight," take the genitive : [*Whereas elsewhere $\sigma\iota\varsigma$ with the accusative accompanies it.*]

Straight towards Pellēne.

And hence perhaps $\acute{\alpha}\gamma\chi\iota$, $\acute{\alpha}\chi\rho\iota$, $\mu\acute{\epsilon}\chi\rho\iota$, $\pi\rho\acute{\omicron}\sigma\theta\epsilon$, $\sigma\chi\acute{\epsilon}\delta\omicron\eta$, &c. also take the genitive. Unless rather they depend on $\pi\rho\acute{\omicron}\varsigma$, 'towards.' See the end of the prepositions.

3. *Words which express fulness, emptiness, and defect govern a genitive, depending on $\pi\rho\sigma\iota$, in respect of.*

The earth is full in respect of evils, and the sea is full. (Put $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$.)

We shall see (*discover*) the city become ^{a 2} $\pi\alpha\rho\iota$ crammed with merchants and foreigners.

Ye are led-astroy full of fond conceits.

A beaker of wine. (*I. e., full of wine.*)

A wood of leaves. (*I. e., full of leaves.*)

There is to me enough of bewailings.

Having enough of grief.

Wealthy in regard to the means-of-subsistence.

The Deity is rich in evils towards me.

Those-who-are (*The*) rich in-truth, not in gold but in what it-becomes the fortunate man to be-rich, in a good and rational life.

Flesh ^{p 1} void (*The flesh the void*) of sense is the ornament ^{p 1} of the market.

Destitute of friends.

Bereft of thee.

They made ^{a 1} (*placed*) me naked as to my double-folded vest.

When (*At-what-time-soever*) the soul is ^{u b 1} pure (*clean*) in respect to* all the evil and lusts which-affect (*about*) the body ^{acc}.

Will you dismiss (*send-out*) me free in regard to the charge of murder (*blood*) ?

As-many-as were filled-up-to-the-brim ^{imp f} already with depravity.

The city was-burdened ^{imp f} neither (*not*) with causes nor (*neither*) with accusations nor (*neither*) with poverty nor (*neither*) with war.

The streets teem with drinking-bouts.

A man gluttoned ^{a 1 m} with wine and eating (*victuals*).

Order (*Give-orders-to : contracted*) the Greeks ^{acc} to enjoy ^{a 1 m} food (*corn*) and wine on their swift ships ^{dat}.

After she was satiated (*delighted* ^{a 1}) with lamentation causing-many-tears

* Demosthenes uses $\kappa\alpha\theta\alpha\rho\iota\varsigma$ with $\alpha\tau\epsilon$.

A house wanting servants (*assistants*).

They-who-have (*The having*) not *anything* and are-without (*being-without*) a livelihood send-out *their* stings against (*εἰς*) those-who-have (*the having*^{acc}) *property*.

It requires a long time to tell ^{a 2} (*remark*) these *things*.

It requires much time and *is* altogether-difficult.

If-you-stand-in-need of my ^{art} hand.

The fire wanted ^{a 1} (*δῖόν*) very-little of-destroying ^{a 1 inf} the Plataeans.

It wants little of. (*That is, used for "Nearly."*)

So-much am-I-far-from (*fail-of*) a superfluity.

It needs a wise mind (*understanding*).

Cyaxares sent ^{impf} to Cyrus ^{acc}, requesting (*asking-for*) him to endeavor to come ^{a 2} (*arrive*).

O Persians, I have convoked ^{a 1} (*collected*) you, wishing (*requesting*) these *things*.

Hercules ridded ^{a 1} *the* grove of Jove of *the* lion.

You ^{pl}, stripped ^{a 1} of such allies, shall ever remember ^{passive} *post-fut* (*or shall be reminded of*) my ^{art} words.

You-have-not-a-scarcity of wisdom (*the wise* ^{neut pl}).

Of what ^{com} (*how-good*) a partner do you deprive me !

You shall bereave (*Attic*) Paris of life *by* my ^{art} arrows ^{dat}.

The Athenians were freed ^{a 1} (*no augment*) *from* tyrants.

In old-age ^{art} there is much freedom *from* such ^{art} *passions*.

I clear you of this murder.

I will rescue this land *from* *its* malady.

The Gods loosed ^{a 1} him of *his* disease (*ill-state-of-health*).

9. *These last verbs are found also with ἀπό or ex after them :**

Pausanias, having freed ^{a 1} Greece ^{art} from the Medes. . . .

Thee loosed ^{a 1 part} from these chains. . . .

* [*I. e.* verbs signifying, "to bereave," "to deliver," "to escape."]

10. *The last few genitives may therefore be referred to these prepositions. And so may those in the passages which follow: though they are considered by Matthiæ as depending on ἐπὶ.*

Neither had he yet escaped (*was* ^{poet} *fled* ^{pl}) from his struggles.

Yourselves (*Self* ^{acc}) and your (*the*) sister shall not escape ^{duel} (*roll-away*) from the worst (*most bad*) doom. (*Put "and the" in one word.*)

May God keep-off ^{opt} affliction from your children.

To be debarred from the customary ^{neut} rights.

The Athenians kept-alooft ^{acc} from the Hellenic war.

There *the* king and the Greeks were-apart (*held-apart* ^{acc}) from one-another about (*as*) thirty stadia ^{acc}.*

These ^{neut} places are-apart from each-other thirty stadia ^{acc}.

Knowledge separated from justice.

The Nile . . . that-which-severs (the severing) Asia ^{acc} from Libya ^{acc}.

To separate the soul from the body.

Jove warded-off ^{impf} the fates from his child.

To ward-off ^{acc} destruction (*pest*) from the ships.

A covering from the snow (*shower-of-snow*).

A bulwark against evils.

Protection from the snow.

Serviceable (*Auxiliary*) against the cold.

The youngers among-them (*of them*) meeting-with the elders ^{dat} retire from the path.

Get-away ^{pl} from the path.

They rise-up (*stand-up-above*) from their (*the*) seats.

They retire from their place (*territory*).

In-vain should we thus be (*opt. with ἀν*) possessed-of a maritime army ^{acc} of Grecians, if being Athenians we should retire ^{acc} (*recoil*) from the command (*rule*) for the Syracusans ^{acc} (*i. e. if we should resign the command to them*).

* [The Genitive appears generally to be used to express a distance, which otherwise is marked by the preposition ἀπὸ.]

To lead-*astray* any-one *from the path*.

The Muses made ^{a 1} *Thamyris* to cease *from his* singing.

("I make to cease" is παύω, ἔω.)

The Argives ceased ^{a 1} *from the murder*.

Pericles ^{art} endeavored ^{impf} to disengage the Athenians *from* their (*the*) anger towards (*upon*) him ^{acc}.

I have held-back (*sent-back*: *pf. poet.*) my heart *from* sorrow (*woe*).

They are kept-under *from* being-disobedient (τὸ ἀπειθεῖν).

The husband was lying in *his* chamber ^{p1}, having ceased (*paused*) *from* chantings and joy-producing sacrifices.

Me make-to-*cease* ^{a 1} *from my* evils.*

11. Comparatives are followed by a genitive, which is governed by ἐπὶ, (*in respect of*; or, as it also used, *over, above*), πρὸ, ὑπὲρ, ὀπί, or ἀντί.

From *the* tongue of whom (*the*) flowed ^{impf} a voice sweeter *than* honey.†

Horses whiter *than* snow.

To you *there* is always a heart harder *than* stone (*Poetic*).

Justice is more-powerful *than* riches.

Thee, a lioness, not a woman, having a nature wilder *than* the Tyrrhenian Scylla.

To whom ^{p1} despotism ^{art} was a *thing* more welcome *than* (*before*) freedom.

Whoever thinks a friend *to be* of-more-importance *than* (*instead-of*) his (*the of himself*) country, him I value-not.

Sometimes ἤ, *than*, is placed redundantly with the genitive:

From *her* mouth flowed ^{impf} a voice more sweet *than* a honey-comb ^{acc}. (*Virgil: Graviora timet quàm morte Sichæi.*)

* [The Genitive following παύειν is sometimes governed by ἐκ or ἀπὸ.]

† [When *than* is expressed by ἤ, the same case is used after as before it; or the Nominative with some part of εἴμυι understood. Sandford.]

12. *The genitive is put with all words which imply the idea of comparative.*

Arion^{acc}, a harper second to none of those (*the*) then living (*being*).

Being inferior (*posterior*) to no-one in substance^{dat} and in family.

The Grecian army is many-times-greater *than* ours (*the our*).

From (*The first^{neut}*), he took-away^{a2} (*took-from*) one part (*lot*) out-of all^{neut} the sum; and after this^{acc} part he took-away^{imprf} (*took-from*) the double^{ferm} of it^{ferm}; and the third again *he took away, being the whole-and-half of the second, but three-times-as-much-as the first*; and *the fourth, twice-as-much-as the second*; and *the fifth, three-times-as-much-as (treble) the third*; and the sixth, eight-times-as-much-as the first; and *the seventh, seven-and-twenty-times-as-much-as the first.*

When (*At-what-time-soever*) they have-in-possession^{a1 m subj} above (*superfluous^{neut pl}*) what-is-enough

That even the best^{acc} were overcome^{part pr} (worsted) by these affections. (Here ἡττώω is from ἡττων, "less." The genitive therefore may depend on the comparison. Or it may be governed by ὑπὸ, by; or even by περὶ, in respect to.)

Sacrificing small sacrifices from small means, he regarded^{imprf} it as nothing to be beaten (*μειώω; from μειών, "less"*) by those-who-sacrificed (*the^{pl} sacrificing*) many and great things from many and great means.

I was overpowered (*conquered^{imprf}*) by the bawling.

It is disgraceful *that* the soul should be overcome^{inf} by gain, anger, pleasure, pain.

To be inferior (*To be left-by*) to any-one.

To be inferior (*To be deficient*) to any-one.*

He came-too-late-for^{a1} the battle. (*See the second sentence of this Rule.*)

* "To this head," says Matthiæ, "should perhaps be referred also ἀνέχεται τίς, to bear any thing; the opposite to a sinking under, succumbere."

I shall be deprived-of *my* daughter.

They do not fail-to-use opportunities ^{art}.

Very-soon you may become-superior-to ^{as m opt} (*with av*) the power (*ability*) of the king.

You surpass (*are-superior-to* : *Poët.*) women in look ^{acc} and in size.

A loud-crash ^{acc} exceeding thunder.

Much surpassing (*outstripping*) men.

13 Hence verbs signifying To "rule" or "govern" take a genitive.*

You reign-over Tenedos (*Poetic*) with-a-strong-hand.

You came ^{as} reigning-over Sparta, not having power over us.

A commander governs (*conducts*) an army and the pilot governs sailors, and God the world, and the mind the soul, and prudence (*intelligence*) the prosperity of (*about*) life ^{art} (*acc*).

O king of the Medes, rule-over your-people (*the^{p1} of yourself*), and bear-to-see us governing those whomsoever (*whom-altogether*) we govern.

Clearchus ^{acc}, who-was-at-the-head-of the things which then were.

Periander ^{art} reigned-over ^{impf} Corinth. (*Ἰσχυροῦμαι* "I reign-over," may have a reference to *ἐπιφανὸς εἰμι*. So *κοιπανεῖω* in the next sentence to *κοιπανὸς εἰμι*.)

He lords-over this land.

14. Hence also adjectives and substances, in which the idea of governing or of being governed is implied, take a genitive.

Philip became ^{pf mid} master-over the Illyrians.

To have-the-mastery-over fear and passion.

To be master-over sleep.

The good-for-nothing manikins are powerless-against all the

* [*ἐπάρτω*, signifying *vinco*, governs an accusative.]

desires (*propensities*), and so (*after-that*) blame (*charge-with-blame*) Cupid ; but the honorable and good, *though* wishing-for gold ^{sc} and good horses and fine women, nevertheless are-able with-ease to abstain *from* all these ^{sc} things. (*Join in one word "and so." Also "and good."*)

Under-the-dominion-of (ἡσσων ; *i. e.* "less than") pleasures.

Subdued-by labor.

Let *there* not (μῆ) spring-up ^{sub} one who shall be ^p powerful over us.

Defeat *by means of* drinking ^{art}. (*I. e. Intemperance in drinking.*)

Defeats *by* pleasures or pains.

The-having-no-power-over ^p (*Impotence*) pleasures or pains.

To practise a mastery *over* cold and heat and labor.

Mistress (*Venerable*) *over* wild-beasts.

Mistress *over the* sharpest darts.

15. *Verbs signifying To "obey," take the genitive on the same principle as the verbs To "rule" "command," &c.*

How is it possible to disobey the words of *my* father ?

Now therefore, obeying (*trusting*) me, become ^p free. (*Or πεσθόμαι may be "I am persuaded," and be governed by ὑπό.*)

Neither did *the* Goddess refuse-obedience-to ^a *the* messages of Jove.

16. *Words, which imply a comparison with respect to value or require a definition of value, take the genitive, which is governed, as before, by ἐπὶ, ἀντί, or πρό.*

To all the people there is regret for a brave-minded man dying ^{sc} ; he is worthy to be compared with the demi-gods.

Being alone, he does (*brings-to-pass*) things worthy to-be-compared-with (*or equivalent to*) many (*properly, the actions of many*).

All the gold upon *the* earth ^{sc} and under *the* earth ^{sc} is not worthy-to-be-compared-with virtue.

Judge ^{p1} (*Think*) them worthy of a penalty.

The man is condemned (*estimated*) to death.

Let them be chastised ^{a1} (*imperative*) in-a-manner-worthy of the injustice.

That the bad ^{acc} man and the good man should be judged worthy ^{inf} of like ^{art} recompences.

They purchase their (*the*) wives (*women*) from (*beside*) their (*the*) parents ^{gen} for a great-deal-of-money.

The Gods sell us ^{dat} all the good things of life in exchange for labors ^{art}. (*Join "the good" in one.*)*

He exchanged ^{impf} arms with (*at-the-hands-of*) Diomede ^{acc} the son-of- Tydeus, golden for brazen, arms worth-a-hundred-oxen for arms worth-nine-oxen.

I would not exchange (*a. 1. opt. with dv*) my ^{art} hard-lot for your ^{art} servitude.

At how-much would you buy it (*opt. pr. of πρίμας with dv*) ? I would buy it even at the cost of my (*the*) life (*breath*).

He loosed ^{a1} them for a ransom ^{p1}.

Divers plunging-in-the-water sawed-off ^{a2} the stakes for pay.

Nor to have bartered ^{a1m} their (*the*) good-will towards the Greeks for any (*not-one*) favor or (*nor*) emolument.

She came ^{a2} into my hands at the expense of many toils.

Character is not to-be-bought for money (*riches*).

To get-in-exchange ^{a1m} immortal reputation for (*instead of*) a mortal body.

Exchanging ^{a1m} (*Giving-in-exchange*) life (*the neut to live*) for (*in-place-of*) nothing ^{gen} (*not-one neut*) else, but willing to die (*die-off*) in the wars for-the-sake-of-obtaining honorable reputation ^{gen}.

Whether (*Whether-of-the-two*) virtue ^{art} is knowledge, or a thing distinct from knowledge.

*[All words in which a determination of value is contained, as "to buy," "to sell," "to exchange," &c. take the Genitive. *Matthiæ*.]

Man seems to me to differ (*bear-apart*) from the other animals.

This is no-other-than (*not other instead of*) your child, old-man.

Restoring *these things* ye do *holy things*; and not ($\mu\eta$) restoring *ye do the things* contrary to these.*

17. The genitive often expresses the "cause"; and is governed by $\pi\epsilon\rho\iota$, in respect to, or $\epsilon\nu\epsilon\chi\alpha$, on account of.†

Enraged ^{pf pass} on account of the Greeks who (*as-many-as*) had perished ^{acc m} (*were ruined*).

To grieve on account of misfortune.

Sorrowful ^{acc fem} on account of her (*the*) dead (*pf. part.*) brother.

I envy (*i. e. praise*) you for your (*the*) prudence (*mind*), but detest you for your (*the*) cowardice.

Do you not admire (*venerate*) these men for their (*the*) manly-feeling and their dexterity (*handiness*) ?

I will punish ^{mid} them for their-coming (*the coming*) hither.

They enviously-begrudge our ^{art city dat} the land which-has-been (*the*) given ^{pf part} it by the Orōpians ^{gen}.

To be-objects-of-envy to the Grecians on account of the empire which ^{acc} we have.

Do not ($\mu\eta$) envy ^{acc subj} (*i. e. refuse through envy*) me ^{dat} my prayers, O prince.

* [This construction is frequently imitated by Latin authors, as "Spre-tæ injuria formæ," (Supple Causâ) Virg. Æn: 1. Mitte leves apes et certamina divitiarium (causâ). Hor. Ep. 1. 5. 8.]

† [OBSERVE, Verbs denoting *origin* or *termination*, *buying* and *selling*, *distance from*, the materials from which any thing is made, the food or drink of which one partakes, the period of time spoken of, and some others, are commonly classed under the general rule: but a little attention will make it evident that the *genitive case* of the nouns following them in the order of construction, is either governed by a *preposition in composition* or *understood*, or by the *ellipsis* of some noun: as, $\alpha\lambda\epsilon\pi\epsilon\rho\kappa\alpha\iota\tau\omega\upsilon\upsilon\kappa\iota\upsilon\delta\upsilon\omega\upsilon\alpha\upsilon\pi\lambda\epsilon\iota\sigma\tau\omicron\nu\mu\epsilon\rho\omicron\varsigma\mu\epsilon\theta\epsilon\chi\omicron\upsilon\sigma\iota\nu$, &c. *Isocr. Archid.* who also shall have the greatest share of the dangers. Dunbar.]

I do not begrudge you ^{dat} this gift.

Cyrus ^{art} pitied ^{a 1} him *on account of* his (*the*) suffering.

To blame (*charge-with-blame*) one-another *on account of* what-had-happened.

I will sue you *for* cowardice.

Having accused ^{a 1 m} me of murder.

Having convicted ^{a 2 pl} Cleon of bribes and theft.

He accused ^{a 1 m} (*wrote*) me *on-account-of* these very *things*.

To be-prosecuted (*fly*) *on a charge* ^{dat} of murder.

The punishment is sometimes in the genitive :

Xanthippus, having brought (*led : aor. 2. Attic*) Miltiades before (*under*) the people ^{acc} *on a charge of* death,

These judge *cases of* death

To be judged *in a case* ^{dat} (*or cause*) of death.

18. *The genitive is similarly used with substantives and adjectives.*

Over-joy ^{art} *on account of* the victory.

Grief (*Anguish*) *for* the godlike Hercules.

Anxiety ^{pl} *on account of* his father.

Oh me ^{voc}, care-worn ^{fe m} *on account of* your ^{art} death.

O woman bold ^{voc} *in respect to* thy daring.

Hence the genitive stands alone in exclamations, with and without an interjection : [but not in Homeric Greek. Sandford.]*

Apollo ^{voc} averter-of-evils ! what-a (*the*) swallow !

O Jove, the acuteness of his (*the*) intellects !

Alas ! the man ! Ah ah ! the harsh Deity !

Oh (ὦ) me ^{dat} ! my (*the*) beard !

Oh-me ! my ^{art} evils !

O (ὦ) ! this Persian armament !

Oh (ὦ) me ^{dat} ! my hurt (*detriment*) !

Oh (ὦ) me ^{dat} ! *the* misfortune !

Oh me ^{dat} ! *the* frenzy !

* [The article usually, but not uniformly, accompanies the genitive of the substantive in the construction : an interjection may be used or omitted. Sandford.]

19. Words of "praying" take a genitive, which is governed by *περί, ἐνεκα, ἀντι, πρὸ, or πρὸς.*

I beseech you both (*ἡμῖν*) by (or for the sake of) Olympian Jove (*Ζῆν, ἡνὸς*) and (*ἡδὲ*) by Themis.

I entreat you by these knees, and your chin, and your right-hand.

I supplicate you on account of this woman.

Having supplications to offer to you ^{dat}, O father, myself for myself and for my ^{acc} auxiliaries.

I imagine that my ^{acc} father ^{acc} would stretch-forth (a. 1. inf. with *ἀν*) many supplications by this chin. (That is, that he would make many supplications by laying hold of this chin.)

Supplications by the Gods.

20. Verbs signifying to "begin" take a genitive, governed by *περί*, with respect to. Or, they have reference to the government of verbs signifying to "rule, govern, head," &c.*

Begin, dear Muses, a bucolic song.

Certainly the son (production) of Maia ^{acc} and Jove began ^{acc} (i. e. caused, was the author of) great tribulations, when he came ^{acc} into the Idæan forest.

The Lacedemonians determined ^{acc} to save the city through the virtues ^{acc} of those men ^{acc} who were-the-authors-of ^{acc} (began) freedom ^{acc} to all Greece ^{acc}.

21. The nominative followed by a genitive marks the proportions of a whole, [i. e. the genitive is put partitively.] This genitive depends on *ex* or *ἀπὸ*.

* "The construction of *ἀρχομαι* with *ἀπὸ* is distinct from this. The genitive, without a preposition, marks the action or condition itself which has commenced; but the genitive with *ἀπὸ* marks the individual point which is the first in continued action or condition. *Τὰ βρέφη τοῦ ζῆν ἀπὸ λύπης ἀρχεται*, The children begin life with sorrow. *Τοῦ ζῆν* marks the continuance of the condition which has commenced; *ἀπὸ λύπης* the feeling, which is the first in the condition thus commencing." *Matthias*.

One of these. (*That is, One out of these.*)

Of the *things* which-are (*being*), some (*the indeed*) are-in-our-power, others (*but the*) are not in our power.

They overcame ^{a1} those ^{acc} (*the*) of the Sicyonians who-engaged-with (*having engaged-with* ^{a1 acc}) them.

Those (*The*) of them who-fled-down (*a. 2. part. nom.*) to Mycalé ^{acc} were destroyed ^{a2}.

Many ^{acc} delighting in those ^{dat} (*the*) of the eatables and customs-of-life ^{art} which-hurt (*hurting* ^{dat}) both the body and the soul.

That which is wont to happen (*fall-against*) to those-men (*the from men* ^{art}) who-succeed (*succeeding* ^{dat}) in life, first indeed rivalry, and after (*from*) rivalry envy.

The ^{dat} ^{neut} part of the walls which-was-in-a-bad-state (*being-ill*)

She ruined ^{a1} most of the Greeks.

Few out-of many returned ^{a1} (*returned-from*) to-their-home.

Few out-of many were saved ^{a1}.

The good among men ^{art}.

The good (*profitable*) among men ^{art}.

The best (*altogether*) of the soldiers.

Those (*The*) of the popular-party. The half of the time.

The greatest ^{sem} (*much*) part of the territory.

A thousand heavy-armed-men of the Phocians kept-guard ^{impf} on (*down*) this ^{acc} ^{neut} side of the mountain.

Into such ^{neut} (*so-great*) a state of daring did they come (*come-from*) ^{pf} ^{pass}. (*Many instances of this construction we have noticed before. Perhaps they might as well be referred to this rule, by the governance of some substantive understood.*)

After the battle ^{acc} those of the enemies who were taken ^{a1} last (*adverb*) reported ^{impf} the same things.

There is not one of mortal men who (*whosoever*) is free.

Having demolished ^{a2} the part of the wall where (*dat. sing. of ὅς*) the pile-of-earth lay-against ^{impf} (*was falling-against*) it, they introduced ^{impf} (*brought-in*) the earth.

That there would not be ^{fut inf} to the Athenians in the narrow-place either (not-and) a sailing-round-the-enemy ^{acc} or (not-and) a sailing-through-the-enemy, to which ^{neu} (which-altogether) part of their (the) art they particularly trusted ^{impf} (believed.)

They left ^{a 2} (left-down) their vessels at Coressus a place of the Ephesian ^{fem} territory. (But the name of the country is generally placed first, as in the following sentence :)

The army of the Peloponnesians went (came-from ^{a 2 m}) to Cenoë ^{acc} a town of the Attic ^{fem} territory.

There died ^{a 2} (died-off) of the commanders Etesilaus (Ionic).

A wheel of the class of earthen ^{art} ones. (That is, An earthen wheel.)

Oil-cruets ^{acc} of the class of round ^{art} (rotund) ones.

Having taken ^{a 2} an axe of the kind of ship-building ^{art} ones.

He wished ^{impf} to be one of those-who-remained (the remaining) at home.

Being one of the council.

You know (have ascertained ^{pf mid}) that all the others regard death ^{art} to be one of the greatest evils.

He married ^{a 1} one of the daughters of Adrastus.

Certainly you were (with Attic addition) one of the wall-piercers (i. e. house-breakers).

Even Socrates ^{art} was one of those-who-served-in-the-army (the serving-in-the-army) about (round) Milētus ^{acc}.

Of whom I affirm that even Archelaüs ^{acc} will be ^{inf} one.

You are, as you seem (seem-like ^{pf mid}) one (some-one) of the good.

Of whom I shall appear ^{fut mid} to-be (having-become ^{pf pass}) one.

You will find in all transactions that the approved ^{acc} and admired are (being) among (from) the most (adv.) intelligent, and the infamous and despised are among (from) the most unlearned.

Having taken ^{a 2} sixty ships out-of those-which-were-blockading (the blockading) the harbour.

It is *one among* the shameful things. (*I. e. It is a shameful thing.*)

It would be (*opt. with ἄν*) in us a despicable thing (*some-one^{acc} of the despicable^{pl}*).

Mellon, *one of the* Thebans who fled (*part. pf. mid.*) to Athens.

Crysantas, *one of the* nobles.

But sometimes the nominative or accusative is used.

Two *art* parts of the Peloponnesians and allies made an inroad *acc* into the Attic *acc* territory. (*Here "parts" and "Peloponnesians" are both in the nominative.*)

Most-of-the-dwellings had fallen, but a few remained *impf* (*remained-over.*)

Of the two cliffs (*"The two cliffs" in the nominative*) the-one (*the indeed*) mounts to the wide heaven *acc*, but the other cliff you will observe (*discover*) to be more low (*humble*).

They are-conscious that those-who-have tyrannized *acc* (*the having tyrannized^{pf}*) before them have been taken-off *pf*, some *acc* (*the indeed*) by (ὅτι) their parents *acc*, others (*but the*) by their sons, others (*but the*) by their brothers, others (*but the*) by their wives (*women*).

Trembling seized (*came-under^{acc}*) each-of-the-Trojans (*Trojans each^{sing}*).

22. *The genitive is used after adverbs of place, on the same principle. So in Latin: 'Ubi terrarum', &c.*

My father lives in-another-part of the earth or has died *pf*.

In-what-part of my mind (*understanding*) he is-inscribed *pf*.

Will ye not with-as-much-haste-as-possible eject him to-somewhere (*somewhither*) of the deserted islands?

In-this-part of the discourse (*word*).

He fixed *acc* the statue of the deity, in that part of the city where it was most suitable (*opportune*).

You do not see (*mark*) in-what-state of distress (*evil*) you are.
So after adverbs of time :

Late in the day.

At-what-time of the day ?

23. *The genitive is on the same principle put with verbs of all kinds, even with those which govern the accusative, when the action does not refer to the whole object, but to a part only.**

He sprinkled ^{impf} salt over it. (*That is, τῇ ; "some salt."*)

To roast ^{a 1} flesh (*pieces-of-meat : contracted*).

They wasted ^{a 2} (*cut*) a part of the country.

Neither is it reasonable to bear morosely *any* of these things.

I know ^{pf mid} (*have beheld*) some of my ^{art} equals-in-age and a little ^{dat neut} older, who . . .

Send-with me ^{dat} one (*or some*).of your attendants.

Having opened ^{a 1} (*drawn-aside*) the door a little.

To remit *one's* anger.

To slacken *one's* (*the*) approach.

24. *A genitive is put with many other verbs which signify participation, or in which this idea is implied. This genitive depends on μέρος, μέρος τῇ, τῇ, μοῖραν, &c.*

I do not partake of his (*him* ^{dat}) impudence.

I have seen ^{impf} (*marked : with Attic prefix*) many even among bad ^{art} men ^{part} participating in manly-feeling ^{art} and in the other approved ^{art} feelings ; but I have seen prudence ^{art} and justice ^{art} being ^{neut pl} the peculiar possessions of the honorable and good. (*Join "and good."*)

Do you really also, Pylades, take-a-part in this murder ?

I will undertake-with ^{mid} you ^{dat} this danger.

Undertake-with ^{a 2} me these toils.

* [In English this is expressed by the omission of the article in the singular, or by the word "some"; in French by the article *partitif*. *Matthie.*]

A good helper ^{acc} in the labors in peace, and a steady ally in the deeds in war.

Sharing ^{pl} a part (*lot*) of the honors.

To share ^{acc} a part of a tomb.

Who ^{pl} will share the greatest (*most*) part of the dangers.

Of which things there-is-no-participation-with* the depraved ^{dat}. (*Or, there is no part with.*)

Of the things done ^{pl} there-is-a-participation-with you ^{dat pl}. (*That is, You have a part in these transactions.*)

He did not think ^{impf} (*imagine*) that power ^{acc} (*i. e. τὸ μένος*) appertained ^{inf pl} to any-one ^{dat} (*no-one*) who (*whoever*) was ^{opf} not (*μὴ*) better than the ruled ^{acc}.

Neither (*And-not*) any thing of surfeit nor (*and-not*) of drunkenness is-becoming to us.

What thing of the Corinthians is-a-concern (*appertains*) to us? (*I. e., What are the Corinthians to us?*)

You seem to me to say that a particle of no-one virtue appertains to a man who-is-overcome ^{dat} by the pleasures ^{acc} which arise through-the-medium-of (*through*) the body ^{acc}.

You seem ^{pl mid} (*seem-like; with prefix*) to bear some thing heavily; it behoves you to impart some of the heaviness to your (*the*) friends.

There is a necessity to impart even to our (*the*) slaves warmth (*i. e. to cause our slaves to share with us warmth*) and cold and meats and drinks (*drinkables*) and sleep; but we-must-not-impart to them at-all warlike (*martial*) knowledge and discipline.

Desiring ^{pl} (*Desiring-with: i. e. others*) a share of the kingdom.

Of these things he desires (*desires-with*) a part.

Calculation ^{acc}, by which ^{dat} we plan many things, by-means-of (*through*) which ^{acc} we derive the good ^{acc pl} and drive-off ^{mid} the bad ^{acc pl}.

* "*Mérisse* is also put with a nominative as the subject. Thucyd. : μέριστε καὶ τὸ ἰσχυρὸν." *Matthæ.*

We should not have derived (*a. 1. with ἀν*) the least part of it ^{εἰς}, (*i. e. of the benefit*).

I derive this good from the dangers. (*Here the accusative is used.*)

Often has an entire (*all-together*) city derived ^{ἐκ} (*drawn-from*) evil from a bad man ^{εἰς}.

I-for-my-part, so (*thus*) may I find-comfort-from (*or enjoy*) my (*the*) children, hate that man ^{ἐκ}.

She tasted ^{ἐκ} the drink (*draught*).

I taste bitter suffering (*distress-of-mind*).

All things smelt ^{ἐκ} (*Doric*) of summer, and all things smelt of autumn. (*Or the construction is, smelt the smell of summer.*)

These (*Attic*) things seem to me to savor of things of-more-importance, and more in number.

I smell of ointment about my (*the*) head.

Your (*The*) very garments ^{εἰς} will smell of dexterity. (*That is: A smell of dexterity will smell from your garments. Or, A part of your garments will smell of dexterity.*)

From whose mouth a divine (*divinely-spoken*) smell of violets issues (*smells*).

A smell proceeds (*smells*) from it ^{εἰς} (*i. e. the fountain*) as-if of violets.

Whence do you breathe such (*so-great*) ointments?

Not only does she breathe herself, but also makes ^{ἐκ} those-who-smell her to breathe *the* he-goat.

Whence has the scent (*or voice*) of a mortal lighted-on ^{ἐπὶ} (*cast-on*) me?

25. On the same principle may be explained the genitive after verbs signifying to "obtain" or "receive."^{*}

That Achilles may (xav) receive ^{ἐκ} (*obtain-by lot*) gifts from Priam, and let-go ^{ἐκ} Hector.

Good-fortune is theirs who shall (ἀν) obtain ^{ἐκ} (*obtain-by*

^{*} [Ἀπὸ τοῦ ἰσχυροῦ ἰσχυρῶς governs the accusative. Τὸν τοῦ ἀπὸ τοῦ ἰσχυροῦ ἰσχυρῶς governs the dative.]

lot) the most-becoming end (termination) of life, as (just-as) these indeed (forsooth) do now.

Ask them what (of-what-sort) men they found (hit-upon^{a 2}) us.

That (*With-the-view-that*) the Trojans and the wives of the Trojans may present (allot^{pf sub, mid}) me when dead (a. 2. part.) with fire.

He was-buried (lay-buried^{pf mid}), having met-with^{a 1} (come-across) neither (not-and) a tomb nor (not-and) lamentations from (at-the-side-of) us^{scn}.

I have lighted-on^{a 1} (run-upon) a good (virtuous) Deity.

These inherit your^{art} (plural) glory and your^{art} goods.

And after the verbs signifying to "take." [*For the most part only verbs middle.*]

Seize^{a 2 m} (Take) ye this man.

The opportunity of woman^{art} is small; and-in-case she does not (μή) seize^{a 2 m sub} (seize-upon) it, no-one wishes to marry^{a 1} her.

He alone blamed^{a 2 m} (seized-upon) the edict concerning the cutting-off^{scn} of the hands.

While there is opportunity, undertake^{a 2 m} (adventure-upon) ye the business (things).

This remark makes-an-impression-on (αντιλαμβάνομαι) me marvellously.

If (In-case) we are-prudent^{sub}, we shall keep-hold of him.

I will keep-hold of her, as (in-the-way-that) ivy does of oak.

I persevere-in the same opinion (the opinion the same).

A great lake borders-on (properly, holds on with) the monument.

To be-earnestly-attentive-to one's (the) safety.

So-as not (μή) to touch (handle) these things contrarily-to justice^{acc} (the just^{scnt}).

Touching (Feeling) this chin with my hand^{dat}.

He takes^{mid} me by (from) the tail.

The part by which any thing is taken is often put in the genitive, while the whole is in the accusative :

They took ^{a 2 m} Orontes ^{art} *by* the zone ^{εεα}.

Will he drag (*lead*) *me* not willing ^{εεα}, having seized ^{a 1} *me*?
Yes-truly, *by your* yellow hair.

To tie a dove *by the* foot.

26. *The same construction of the genitive is retained also with verbs which signify the opposite of To 'take, seize,' &c., viz., To 'let go, loose, not to obtain, miss,' &c.**

Willing ^{εεα} I will not let-go (*get-rid*) of *this* daughter.

He ordered ^{a 1} *me* not ($\mu\eta$) to let-go (*get-rid*) of *him* any-more.

He lets-go (*abandons* ^{mid}) the spear (*wooden-spear*).

I advise (*drive-towards*) you ^{dat} not ($\mu\eta$) to let-go (*abandon* ^{mid}) of Lachés nor Nicias.

Deserting ^{acc} (*Casting-forth* ^{mid}) our allies.

Aiming-at the boar, he misses that ^{εεα} (*the indeed*), but hits (*lights-upon*) the son ^{εεα} of Cræsus.

If (*In-case*) I do not ($\mu\eta$) err ^{a 2 sub} (*miss*) in opinion. (*In this and in the former sentence $\pi\epsilon\pi\iota$ may be supplied. The ellipses before stated will explain the constructions in the other sentences in this Rule.*)

27. *The genitive after superlatives is founded on the idea of a part of the whole, and is governed by $\epsilon\kappa$ or $\alpha\pi\acute{o}$.*

You are to me the most hateful of kings.

The most good-looking ^{acc} of (*out-of*) all the women.

Hence it is put with verbs derived from superlatives :

This wife (*woman*) of Hector, who excelled-in-bravery ^{impf} (*without augment*) the horse-taming Trojans ^{εεα},

Did her (*the of her*) body surpass-in-beauty ^{impf} all women (*i. e. that of all women*)?

Gifts which bear-the-palm of those-which-are (*the*) now among (*in*) men.

* [These are chiefly verbs middle, $\epsilon\kappa$: gr: $\mu\epsilon\theta\iota\sigma\theta\alpha\iota$ takes only the genitive, but $\mu\epsilon\theta\iota\tau\alpha\iota$ usually takes the accusative.]

The genitive in the following passages may be understood on the same grounds :

Certainly you exceed all *men in want-of-spirit* ^{dat.}.

Gold ^{acc.} is conspicuous eminently *among* proud wealth.

These are (*have sprung up* ^{acc.}) distinguished *among* mortal *men for* a brave-spirit ^{dat.}.

Two men ^{pl.}, eminent *among* the others.

He sought ^{impf.} me chiefly of all.

He honored ^{acc.} (*respected*) the son (*υἱς, ος*) of Actor chiefly of the sojourners.

28. *Words having the notion of "property" are used in the genitive as being a part of a possession ; or from the notion of dominion.*

All the ^{neut.} goods of-those-who-inhabit (*of the inhabiting*) a (*the*) city are the domestic property (*i. e.* *χρήματα*) of-those-who-reign (*of the reigning*) well.

They assert *that* these ^{acc.} fishes are sacred to the Nile.

This ^{acc.} plain was once (*Ionic*) the property of the Chorasmi-ans ; but, since the Persians have the dominion, it is the property of the King (*Ionic*).

To be the property of oneself. (*I. e., To be free.*)

I will not be inscribed (*paulo-post-fut.*) in the registers *as be-
longing to* Creon as my patron.

Being ^{pl.} always the prey of-those-who-assail (*of the assailing*) them.

He is in the power of him-who-speaks (*the speaking*), if (*in-
case*) he speaks of ^{subj.} fears. (*That is, he gives himself entirely
to him, &c.*)

They are under the influence neither (*not-either*) of forgiveness nor-anything else but (*but or*) profit.

29. *Words denoting ' quality, office, power, custom, habit, duty,' are put in the genitive.*

To (*The^{acc}*) hunt-for vain (*empty*) things is a part of (*or the part of, the quality of*) much want-of-mind.*

This is a matter (*or office*) of much labor.

War^{acc} is not *the business* of weapons so-much-as of expense.

To (*The^{acc}*) be-willing and to (*the^{acc}*) have-a-sense-of-shame is a part of (*or, is necessary to*) fighting-well.

The riddle was not (*οὐχι*) in the power of the-first-come to solve^{a 2}.

The army being great (*much*) will not be in the power of every city to receive^{a 1 m} (*receive-up*).

It is *the office* of a good general to publish (*utter*) the more favorable (*neut. pl. contracted*) news, not (*nor*) the unlucky news. (*Make "the unlucky" one word.*)

Revolt is *the act* (*or custom*) of those-who-are-treated-with-outrage (*of the suffering anything outrageous*).

Is not this in-every-respect *the action* of a mad man?

This genitive is sometimes attended with ἐργον :

It is *the business* of the ruling to make the ruled as-prosperous-as-possible.

Sometimes with πρὸς with a genitive :

I have thought^{pl} that such^{acc} deeds^{acc} are^{a 2 mid inf} (*become*) not in-the-power-of every man.

It is the-characteristic-of (*πρὸς*) a woman to be elated (*elevated*) in her heart^{acc}.

Under this head may be classed the following constructions :

To be thirty years^{acc} old.

Being^{pl} of account (*word*) with (*at-the-hands-of*) the King^{acc}.

To be of the same opinion.

30. *The genitive is similarly used, particularly with demonstrative pronouns, to show in whom a certain quality is found.*

I do not laud this in a chief^{acc} (*or, this action of a chief*).

I admire (*laud*) these things in him more, namely that &c.

* [As in Latin "est magnæ stultitiæ."]

You know (*have ascertained* : *pf. mid. contracted*), Theodorus (*prefix O*), what I admire in your ^{art} companion.

I praise this in Agesilaüs (*or, this action of Agesilaus*).

What they particularly censure in you ^{p1} (*or, in regard to you, $\pi\sigma\pi\iota$*).

We seem to have observed ^{a 2} this in Cyrus, that, &c.

Hence perhaps the genitive in the following constructions :

I wonder at those-who-have (*the having* ^{een}) this opinion ^{art}, that (*how-it-is-that*) they do not speak-ill-of wealth ^{art} and strength ^{art} (*robustness*).

And verily-by Juno ^{art} I laud you ^{een} that you seem to me to succour *them* as-far-as you-are-able.

I admire you of-old, perceiving (*noticing*) how (*as*) sweetly you sleep.

Who would not admire the virtue of those ^{art} men ?

31. The genitive expresses the person or thing from which any thing proceeds, and is governed by $\alpha\pi\delta$, *ex*, or $\pi\alpha\rho\alpha$ 'from : ' or $\iota\pi\delta$, [particularly with verbs "to hear," "to experience," "to learn."]

The Armenian, when (*as*) he heard ^{a 1} from the messenger the things commanded by (*at-the-side-of*) Cyrus ^{een} (*art.*), was astonished ^{a 2}.

I heard ^{impf} from the priests (*Ionic*) of Vulcan ^{art} at-Memphis that these things took-place ^{a 2 m} (*became*) thus.

O children, you yourselves (*selves*) have heard ^{a 1} (*heard-into*) your father ^{een} saying these things. (*That is, have heard these things from your father saying them.*)

Is it not great-disgrace (*great evils*) to hear these things from (*at-the-hands-of*) bondmen ?

Listening-to ^{p1} the most shameful words from (*by* : *i. e. said by*) this man.

He sends hither a man to-inquire ^{fut part} of the officer what (*whichever*) it behoves him to do.

To inquire ^{a 2 m} of (*at-the-side-of*) the officers what it behoves him to do.

After (*Since-indeed*) they heard ^{a 1} *the* opinion of (*from*) all.

Having learnt ^{a 2} *the* plans of *the* enemy ^{p 1} *from* a spy, we will consult.

It was a (*some*) wise thing of-him-who-taught (*of the having taught* ^{a 1}) mortals to hear reasons from (*at-the-side-of*) their (*the*) opponents.

Hence perhaps the following constructions :

It is most disgraceful for me ^{a 1} to listen to *the words proceeding from* a frivolous man fabling silly fables (*observations*).

I will hearken-to the plaintiff and the defendant both equally.

I perceive (*comprehend*) words *proceeding from* a dumb (*blunt*) man, and I hear words *proceeding from* one not uttering-a-voice.

Having heard ^{a 1} both you and her.

Why does it behove us to hear other witnesses ?

Hear ^{a 1} my opinion.

It has been proved ^{p 1} how (*as*) justly your ^{a 1} citizens approve (*receive-from*) of *the* brazier and *the* currier counselling-together about political ^{a 1} matters (*accus.*) !

32. *Words of descent and birth are put in the genitive, governed by* *ex, ἀπὸ, &c.*

Cyrus is said to have-been-born ^{a 2} of Cambyses *as his* father, but is confessed (*or allowed*) to have been-born ^{a 2} of Mandāné *as his* mother.

It is a remarkable distinction among (*in*) mortals to be born ^{a 1} of virtuous *parents*.

Born from the same father.

Nor (*Not-and*) will he beget (*generate*) a child *from* the new-married spouse.

So words which express the material of which any thing is made. [Ex sometimes accompanies this genitive.]

Whether (*Whether-of-the-two*) they make ^{mid} the statues of brass or stone.

The way is paved ^{P^f part} with stone.

The doors *are* made ^{P^f} of palm.

A garland of grass. Rafts of hides.

A door made ^{P^f} of (*from*) tamarisk.

Raiment made ^{P^f} of (*from*) wood ^{P^l}.

A wing of white snow.

33. So a genitive is used with substantives of all kinds to express the author of a thing implied in the substantive.

Rovings proceeding from (or caused by) Juno.

That (*To-the-end-that*) the city may be rescued ^{a¹ sub} unhurt by the evils ^{gen} which are threatened from this land.

Announcing ^{rem} the dreams which-were-sent-by (the) Agamemnon ^{gen} from the shades.

A suffering sent by the Deities.

34. The genitive is put with verbs compounded with prepositions which govern the genitive, when they may be separated from the verb and placed immediately before the case without altering the signification of the verb.*

To jump-from a chariot.

To go-out-of a house.

To sail-from ^{a¹} the land.

I sent ^{a¹} (*sent-from*) you from the land.

His mother saved ^{a¹} (*saved-from*) him from the hand of Ægeus thus.

I will send (*send-away-from*) you from this land.

* " Thus ἀντιλέγειν τινός will not express 'to contradict any one : ' because λέγειν ἀντί τινος would mean 'to speak in the place of any one.' Frequently also a verb, compounded with a preposition which requires a genitive, governs the genitive, though the preposition cannot be separated from the verb ; as ἀντιποιεῖσθαι τινος, ἐπισθαί τινος, ἀπολαύειν τινός. Here then the genitive does not arise from the preposition, but from the relation which the verb expresses." *Matthiæ*.

Hence verbs, compounded with *κατά*, ('against,' with a genit.) which represent an action as tending to the disadvantage of a person or thing, take the genitive of the person or thing against which the action is directed, together with the accusative of the thing which is the passive object of the verb. Thus *κατηγορεῖν τί τινος*, is to utter, to assert anything to the advantage of any one. *Αγορεῖν τι κατά τινος*.

He charged the others with foolishness. (Say, *He alleged-against* ^{impf} the others foolishness.)

Much injustice was alleged-against ^{impf} him. (Here the accusative becomes the nominative.)

You pronounce me very unhappy. (Say, *You pronounce-against* ^p me much unhappiness.)

I perceive (mark) you ^p, when (with *ἀν* joined) you decide-against ^{a 2 subj} any-one (particular) that he has committed sacrilege or theft, (i. e. when you condemn for it) not making ^{mid part} the punishment according-to (agreeably-to) the greatness ^{acc} of the crimes of which they receive (take : a. 2. subj. with *ἀν*) the punishment, but passing-death-against all equally.

To pronounce any one guilty of cowardice. (Say, *To vote-against* any-one cowardice.)

They decreed-against ^{a 1} the men indiscriminate death.

They pour-against the sacred-places every blasphemy.

We will pump-out-against philosophy still more (contracted form) laughter.

He said-against life (the ^{neut} to live) thus-much.

They said ^{a 2} (asserted) that they would speak-against ^{inf} him to his (the) grandfather.

Having vauntingly-alleged-against ^{a 1 p} the Athenians want-of-power.

There are some who laugh-against such ^{art} things.

With the last may be compared the following constructions :

How (As) delightful to be able to despise (think-oneself-above) the established-laws !

It is evident madness to condemn so-great ^{art} an authority (magistracy).

Let no-one (*not-any-one*) despise, (*imperative of περιφρονέω*) you.

35. *But other cases sometimes take the place of the genitive :*

After they went-out-of^{a 2} the Persian (Περσός, ἰδος) territory^{acc}.

To exceed (*pass-out-of*) thirty^{art} years^{acc}.

Having sailed-without^{a 1 p1} the Hellespont^{acc}.

The Deity is averse-from^{a 2 p} you^{acc}. (Perhaps ἀποστρέφουμαι came to have the general notion of 'hating' or 'despising,' and so took the accusative. So ἀποστρέφουμαι below.)

Neither (*Not-either*) turn-away-from the truth (*the true*^{acc}) through (*by*) anger^{acc}.

To Pittheus were born^{a 2 m} (*sprang-from*) three blameless children. (*Ex is either ex Πιθέως or ex γυναικός.*)

He saw (*beheld*) children born^{a 2 m} (*sprung-from*) to them^{dat} all.

Winters make-room-for summer^{dat}.

36. *On the other hand, verbs, compounded with prepositions governing other cases, take a genitive.**

He extricated^{a 1 m} you^{p1} shut-in^{p1} the fences^{acc}. (*Here the genitive depends on ἔσω or εντός.*)

What is it (*this*) which is-not-in (οὐκ ἐνι ; for ἐνεσθι) my^{art} ship? (*I. e., εντός, ἐπὶ, &c.*)

Him you have received-into^{a 1 m} the walls.

They shall not, *I swear* by (*no-by*) Ceres^{art}, mock^{fut mid} (*gape-in*) at me while-I-live (*living*^{acc}). (*The genitive seems to depend on κατὰ, 'down at.'*)

As he sees (*marks*) me advancing-to the car. (*That is, ἐγγύς or ἀγχι, 'near.'*)

* [Observe, also, that frequently verbs compounded with prepositions (which govern the genitive) take a genitive after them, which case does not depend upon the preposition, but upon the relation expressed by the verb ; as, ἀντιποικιλιθαι τινας, &c.]

37. *The genitive determines place, in answer to the question, Where?*

A woman such-as is not in (down-in) the Grecian (Ἀχαιῶν, ἰδὸς) country ^{acc}, nor (not-and) at (i. e., in the town of) Pylos ^{acc}, nor (not-and) at Argos.

I dwell far-off in the country (fields). (That is, in the midst of, &c.)

On (i. e., ἐν) the left hand dwell the iron-forging Chalybes.

I see (mark) at the end-of-the-funeral-pile the cluster-of-hair cut ^{pl}.

The body (frame) of Capaneus is smoking on the ladder ^{gen pl}.

In what (πὸς) place? (That is, Where?)

In which place. (That is, Where.)

In the house of Jove.

To return (go-back-from) to the house of his father.

To the abode of Orcus.

In the abode of Orcus.

To (δὲ added to the end of the genitive) the house of Orcus (Hades).

To go-frequently to the house of a teacher.

38. *The genitive determines time: [answering to the question "When?"]*

Death will be to me, whether-it-be (or) the morning or the time of dusk or mid-day ^{nom}.

In the time of full (highest) night.

In the same winter.

On the same day.

In the time of night. In the time of summer (or, In-summer time. However the genitive may here be governed by οὐσῆς, ὅντος, which are sometimes supplied. "I: being." Of this construction more hereafter.)

He oppressed ^{acc} us in the former years.

He will come in a short (gradual) time.

For six years unwashed. (For the space of.)

It-did-not-happen *to* them *to* see ^{a 2} (*behold*) their-country *for* many years.

He has not sojourned ^{pf} here *for* (*or since*; *i. e. sx*) many years.

Since what (*of-what-kind*) time has *the* city been laid-waste ^{pf} ?

Within thirty days from this ^{art} day let-him-go-away (*go-off* : *a. 2. imperative*).

Within thirty days.

THE DATIVE.

1. *The dative is used as in Latin, after Giving TO, Showing favor or disfavor TO, Trusting TO, Being convenient or inconvenient TO or FOR, Saying TO, &c.**

Give ^{a 2} me (*i. e., to me*) bows.

Tell ^{a 1} me.

Bringing great joy *to* you.

Friendly *to* any-one.

Inimical *to* any-one.

Well-disposed *to* any-one.

He does *the things which are* very advantageous *to* us.

It is hard (*difficult*) *for* a father and mother *to be* bereaved ^{a 1 p} (*stripped-of*) *of their* children.

To be troublesome *to* one's-hearers (*the hearing*).

It is disgraceful *to* (*or for*) a woman *to stand* (ἐστημι) *about* amidst youths ^{sc} (*youths men*).

Do not-at-all become ^{a 2 m sub} a-hindrance (*in-the-way*) *to* us.

Old-age ^{art} now is-a-hindrance (*obstructs*†) *to* me.

Like (*Similar*) *to* any-one.

To obey any-one. (*That is, To be obedient TO. Milton has : Yet to their general's voice they soon obey'd.†*)

Serving § Phœbus.

* [The dative in Greek is used in two senses, the one answering to the question "To whom?" as in other languages; the other that of the Latin ablative. *Vide Gram. Remarks on Dative.*]

† Εμπόδιζω and ενοχλῶ govern also the accusative.

‡ [ὑπακούω takes the genitive and dative. *Matthiæ.*]

§ "Λατρεῖν, to serve; to pay honor to the Gods by offerings; in the first sense takes the dative; and in the second, though rarely, the accu-

Neither (*Not-and*) trusting (*confiding* ¹) to all, nor distrusting all.

O stranger, remove out-of-the-way* for a king ¹.

Do-thou-old-man-who-puttest-me-out-of (*Your* ^{art} *old-age* ^{art}, *which puts-me-out-of*) my speech ^{art}, retire (*go-from* ²) out-of-the-way for our (*the us* ^d) words.

Jove the son-of-Saturn has subjected (*subdued*) me to Pelëus (*Ionic*) the son-of-Æacus. (*Ἦτο* is supplied in the following sentence :)

Neptune has subjected ¹ (*subdued*) me under Idomeneus ^d (*Ionic*).

2. With the verb, to 'give,' the Poets sometimes add *ev* :

The Cupids, having come ² (*arrived*) too-violently, have not bestowed ¹ to (*in*) men a good-reputation or (*neither*) virtue.

But the above may be translated 'among men.' The following is a clearer instance :

Phœbus has not given ¹ (*made-to-attend*) to (*in*) our mind (*opinion*) the song of the lyre. (*That is, has not given us a taste for it.*)

3. Verbs of 'exhorting, ordering,' take a dative.†

The former (*formerly*) things you did not well advise ¹ (*commend*) to me.

sative. Eurip. El. : Τίνα πέλιν, τίνα δ' οἶκον λατρεύεις ; Iph. T. ; Ἐνθα τᾷς θεῆς ἀμφίπολον κόρυαν λατρεύω. It is found however in the first sense with the accusative also." Matthiæ.

* Τυράννοις does not depend on ἐκποδῶν, which governs a genitive.

† Not however by any means ALWAYS. As the verbs, which take a genitive, often admit the proper case, the accusative ; so do those which take a dative. " The verbs To order, To exhort, as προστάττειν, ἐπιτέλλεσθαι, παραινεῖν, παραγγυᾶν, παρακλεύεσθαι, ἐπετίθεσθαι, &c. regularly take the dative. Κελεύειν however takes not only the dative in the sense of To exhort, but also the accusative with the infinitive. Thus also προστάττειν. On the other hand, νοουθετεῖν, παρακαλεῖν, προτρέπειν, παροξύνειν, παραγγυᾶν, &c. take only the accusative." Matthiæ. The latter verbs more directly and spontaneously lead the student to the accusative.

I do not advise (*commend*) you ^{dat} to will (*or wish*) him great evils. *That is, I do not advise TO you this thing*).

We intend to advise (*counsel-together*) you ^{dat} respecting those things at which ^{acc} it behoves the younger men to aim.

He ordered ^{acc} the heralds ^{dat} to convoke the Greeks. (*That is, He ordered this to them.*)

He wishes to give-directions-to all. (*Σημαίνω is σημαίνω δίδωμι.*)

Hence verbs of 'ruling, governing,' take a dative :

He wishes to give-directions-to all, and to rule (*sway*) all ^{dat}.

For-long he shall not rule (*govern*) the Gods.

Jove and Minerva have-power-over men and the immortal Gods.

Hector led ^{imp pf} (*headed*) the Trojans.

They led (*conducted* : dual a. 1. m) the Mæonians.

Hence perhaps ἀναξ takes a dative here :

O prince ^{nom} of Thebes ^{pl} which-has-fine-horses. (*Unless εἰ is understood.*)

4. The verbs to 'meet, meet with, light on,' take a dative, which is governed perhaps by σύν.

He met ^{acc} his father.

I-for-my-part have seen (*seen-into* ^{acc}) no-other of mortal men who-has-met-with (*having met-with* ^{acc}) a more odious fate (*lot*) than this ^{acc} man.

See (*Mark*) lest you light-on ^{acc} the guards. See note.*)

5. The verbs to 'please, displease,' take the dative.†

Peace pleases me. (*That is, is pleasant to me.*)

You do things not pleasing to me.

Let us comply-with (*perfect* ^{acc}) the discourse which (οἱ) has pleased (*fitted* : pf. mid. with redupl.) us all.

* "Εντυχάζειν, συντυχάζειν, are found also with the genitive, for τυγχάνειν." *Matthiæ.*

[† ἀπεντυχάνειν frequently takes the accusative.]

Cræsus, not being pleased *with* the decision, said ^{a 2} (*re-marked*) these *things* to Cambyzes ^{acc} (*art.*). (*In this and in the succeeding sentence, however, the dative seems to be governed by ὑπό.*)

They were displeased ^{impf} *with* his (*the of him*) mode-of-life.

6. The verbs to 'reproach, rebuke,' take the dative of the person or thing reproached, and often with the accusative of the cause of the reproach.

Doing those (*these*) things which you-would-object to others^{art} (or which you would blame in others) doing them

I know ^{pf mid} (*have ascertained*) that you would have charged (*impf. of μέμφομαι with ἀν**) not-even this to me (or, *that you would not have blamed even this in me*).

I censure not those-who-wish to rule, but those-who-are (*the being*) too-ready to submit.

They inveigh-against *the* Lacedæmonians particularly, and after-that the others who-participated (*the participating*) in the peace ^{acc}.

In-this-manner gaping ^{pf mid} he reviles ^{mid} Jove ^{art}. (*See note.†*)

7. Verbs which signify to 'assist, help, hurt,' take a dative.

He wishes (*is-inclined*) to help *the* Trojans. (*That is, to be of help to.*)

To succour the injured ^{pf}.

How (*How-that*) wealth not-in-any-way assists the dead !

Ill-treating (*Maltreating*) the dead *man*, she said-over ^{a 2} *him* these *things* : Thee, according-as (*Ionic*) I threatened ^{a 1}, I will cram *with* blood ^{acc}.

By ill-treating ^{nom} (*maltreating*) whom ^{dative}, *the* Persians thought ^{impf} (*supposed*) to ill-treat Amasis ^{acc} (*Ionic*). (*Here the verb takes both a dative and an accusative.‡*)

* [μέμφομαι is found also with an accusative.]

† The active λαιδερῶ usually takes an accusative.

‡ " Ἀρῆειν, ἀμύνειν, ἀλεξείν, βοηθεῖν, ἐπικουρεῖν, λυσιστελεῖν, govern ONLY the

There was no-profit to us searching.

8. Δεῖ, "there is a necessity," sometimes takes a dative*.

There-is-a-necessity to you of the same question, What is virtue? (*I. e., The same question is necessary to you*).

Why is-there-a-necessity to you of children?

Now there-is-a-necessity for you to disclose these observations.

9. Words signifying 'common to or with,' take a dative, which seems to be governed by σύν.

This is common to all.

What is there common (common in middle) to Phæbus and you? (*That is, what has Phæbus to do with you? What are you to Phæbus?*)

There is nothing in-common to us and him.

What communion is there between a looking-glass and a blind man?

They affirmed ^{a 2} that there was ^{inf} nothing (*no thing*) in communion with themselves and the Athenians.

What is there in common to you and me?

He held-communion ^{a 1} with the bad.

That-which-is (*The*) common to (upon) all.

10. Words also of 'equality to, suitableness to, resemblance to,' &c., or the contrary, take the dative.

Having ^{fem} a body like (*similar*) to Helen.

Dust like smoke.

Being in sufferings akin to those-which-happened to Theseus.

dative; *ὡφελειν* is used in both cases. *ὀνίνημι, βλέπω* takes the accusative ONLY." *Matthiæ*.

* "*ἔρη* takes ONLY the accusative." *Matthiæ*.

These *things* are not correspondent to the *things* which have been-announced (*announced-from* : *part. pf. pass.*).

A mouse is-born in *the* earth, feeding-on the same fruit of *the* ground with man.

About (*According-to*) the same time with the seizure of the goblet. [*Dative governed by* *ὅν* understood.]

In the same danger with the vilest.

He was born ^{a 2} of (*from*) one mother with me.

Having reigned ^{a 1 acc} an-equal-number-of-years (*like* years ^{acc}) with Cleander.

Are not you also struck (*Attic*) with-the-same-number-of strokes (*like* ^{art} strokes ^{acc}) as I ^{dat} ?

Words ^{acc} such as he-who-was-killing ^{dat} (*the* killing-entirely) you ^{dual} would speak.

I beware-of drunkenness and sleep equally with a trap.

He was hated ^{impf} (*hated-entirely*) equally (*like* ^{acc neut}) with black Fate.

They respect a (*the*) friend equally (*from* *like* ^{neut}) with a father.

In-the-same-way as the dogs ^{com}, the ichneumons are buried.

Many heard-equally-with ^{impf} me these *things*.

Speaking-the-same-language with any-one.

Having-the-same-name with any-one. (*That is, a namesake of any one.*)

Brought-up-with any-one.

Having-a-common-boundary with any-one.

To agree-with any-one.

To associate-with any-one.

So the verbs, to 'accommodate oneself to, to become,' take a dative :

As becomes a happy mother.

Things which-suit (*suiting*) those-who-have-drunk (*the* having drunk ^{pf}) poison.

You have spoken^{a 1} (*remarked*) suitably to my absence (*i. e., with propriety, considering my long absence*).

They assented (*consented*) to Hector devising evil *things*.

11. *The dative expresses, as in Latin, that an action is done for the advantage or pleasure or honor of any one.*

Menelaüs, *for* whom we have fitted-out^{a 1} this expedition (*sailing*). (*The dative is governed by the participle of ἀρέσχω, χαρίζομαι, &c. Homer supplies τιμὴν ἀρνύμενοι Μενελάω.*)

Dissuading (*Not permitting*) him from-collecting-the-votes (*to collect-the-votes*) *for* a man who-had-no-city (*Ionic contract*).

If you will punish the murder *for* your (*the*) companion Patroclus (*i. e., the murder of Patroclus for him*). (*The dative is governed by βοηθῶν, ἀήγων, &c.*)

Warding-off the pitiless day *for* your children (*offspring*^{p 1}). (*If we construe it "from your children," this sentence will belong to a rule a few pages on. So also the next sentence.*)

To repel the hostile spear (*wooden-spear*) *from* your mother.

Having danced^{a 1 m} (ορχέομαι) *in honor of* the Gods, let us be cautious^{a ub} not (μὴ) to offend any-more *for-the-future*.

In honor of these^{a t} virgins both the girls and the boys of the Delians shave-the-head.

The dative expresses 'to' or 'for' in various uses.

are (έσσι) *to* me a father and a venerable mother.

were *to* Tellus honorable and good children.

not *to* children a finer privilege than *to* be-born (*have*) of a good father^{ε ε n}.

so (*thus*) our-own as (*or*) we *are* *to* ourselves.

h) the want-of-exertion displayed-in-the words (*of*

Nicias, and the disagreement *which they occasion*

ing with (*towards*) their (*the*) elders, divert^{a 1 sub} *from your intentions*.

labor *for* the hands.

For (*i. e. as for ; as far as concerns*) you^{dual} the command of Jove has its accomplishment ; but I am not-bold enough *to* bind^{a 1} a kindred (*cognate*) God *to* (πρὸς) a stormy valley^{dual}.

A God saves (*saves-from*) me ; but *as to (or, as for ; as far as is in the power of)* this man I am-undone (*am-gone*). (*Ev seems understood.*)

The laws *here* do not seem to take-their-rise from-that-quarter, from-whence they take-their-rise *in respect to (or in, ev)* most-of-the-cities (*the most cities*).

O wealth ^{voc} and government and one art excelling another , art ^{acc} *in contributing to* a (*the*) much-envied state-of-living !

I-for-my-part beseech *you* to dismiss (*send-back : a. 2. Poët.*) your wrath to (*or, with respect to ; directed to*) Achilles (*Ionic*).

For (*or to*) me remains (*waits*) a rending *by* a doubly-edged spear (*wooden-spear*).

Nothing is-a-hindrance (*hinders-from*) to him-who-has-chosen (*the having chosen* ^{a 2 m}) the life of-wisdom (*of the* ^{neut} *to be wise*) from-a-living (*to live*) according to this ^{art} manner ^{acc}.

You have gone ^{a 2 p} (*προστέλλω*) a long way ^{acc} as *for* an old-man. (*That is, ὡς πέπει, as is becoming to.**)

You are noble-minded, as *it appears* to a-beholder (*having been* ^{a 2}). (*φαίνεσθαι or εικάσαι might be supplied*)

A thing difficult, and, *for* such-as me at-least, absolutely impossible.

[*The Dative expresses the opinion or judgment of a person.*]

I have honored ^{a 1} (*respected*) you *as is evident* to those-who-are-intelligent.

As *it appears* to me.

As at-least *its appears* to me.

As-far-indeed-as *it is right* for me to judge ^{a 1}.

As *it appears* to my judgment (*thought*).

The body, as *it seemed* to one touching (*handling*) it on-the-outside, was not too hot ; but the ^{neut} parts within were burnt ^{impf} (*blazed*).

Epidamnus is a city on (*in*) the right-hand as *it appears* to one sailing-into the Ionian gulf ^{acc}.

* [The dative is often put, especially with ὡς, in order to show that a proposition is affirmed, not as generally true, but as valid only with respect to a certain person. *Matthiae.*]

Standing ^{mid} on-the-right to (*in regard to, of*) the chiefs.

To a person beginning ^{a 1 m} (*commencing*) to sail-through ^{a 1} out-of the innermost-part into the wide sea, forty (*Ionic*) days are spent.*

It is the ninth year to us waiting here.†

It was already the second day to me sailing. (*That is, It was now the second day that I had sailed.*)

What time is it since-the-boy-was-killed (*to the boy* ^{dat} put-an-end-to ^{pf p a s s}) ?

How-many years ^{a c c} the Egyptians themselves affirm there are ^{inf} from Hercules ^{dat} to (ες) Amasis, has been shown ^{pf} before.

Thou hast made-thy-appearance (*appeared-before* ^{a 2 p}) to me longing (*regretting-the-loss-of*). (*That is, as I had longed for.*)

The celebrated son of Jove and Alcmené came ^{a 2} late-indeed but to-my-satisfaction (*to me pleased* ^{e m}).

I know (*discern*) that I am-come wished-for-by-you-of-the-slaves-only (*Say, to you* ^{du al} alone of slaves anxious-for ^{dat}).

We were pleased with your words (*Say, The words became* ^{pf mid} to us gratified,) and we are (*Ionic*) ready to do these things.

Nicias had expected what actually took place regarding the Egestæans. (*Say, The* ^{ne ut pl} about the Egestæans ^{gen} were to Nicias ^{art} looking-out-for.)

They said ^{a 2} (*remarked*) that-it-would-not-be with-their-consent (*to them willing*) that the army ^{a c c} should go ^{inf} (*go-on*) through their (*the of them*) land ^{gen}. (*Thus Sallust : " Uti militibus exæquatus cum imperatore labos volentibus esset." Tacitus : " Quibus bellum volentibus erat."*)‡

* [In the definition of a property, distance, situation of a place, &c. there is often put a *participle*, which expresses the action with respect to which that definition is applied. *Matthiæ.*]

† [The same takes place in definitions of time, when it is to be expressed that an action has taken place since a certain person did this or that. *Id.*]

‡ [*εἶναι* and *γίνεσθαι* are often accompanied with the participle of the

Μοι and ἡμῖν is often an intelligible expression, when it is thought merely expletive :

Say ^{a 1} (*Remark*) for me ^{dat} to the king ^{acc} (*Ionic*), that I say these things.

Remember to tell ^{a 2} (*remark: old form of infin.*) for me, ye Trojans, to the dear father and mother of the admirable Ilioneus (*Ionic*) to weep (*groan: Ionic old form of infin.*) in their house ^{pl} (*abodes*).

O child, has the guest indeed gone (*journeyed* ^{pf}) ? Here ἡμῖν is to be added ; which is thought to be either expletive or put for ἡμῶν. But perhaps ὦν is omitted : ὁ ὦν ξένος ἡμῖν, 'he who is to us a guest.' So the following sentences may be understood :

Lest (*In-order-that-not*) their-order (*the order to them*) should be disarranged ^{a 1 opt}. (*That is, ἡ οὔσα αὐτοῖς τάξις.*)

I have heard ^{impf} from your ^{art} father ^{acc} that the Iliad of Homer (*to Homer* ^{art}) is ^{opt} a finer poem than the Odyssey. (*That is, the Iliad which is to Homer.*)

What shall be the name to-our-city (*to us to the city: that is, to the city which is to us*) ?

Lest by asking ^{nom} I should be ^{opt} a-hindrance (*in-the-way*) to-your-exposition. (*To you to the exposition. That is, to the exposition which is going to be given by you.*)

This seems to me at-least to be well spoken, namely (*the* ^{acc}) that we ^{acc} men ^{art} are ^{inf} one of the possessions of-the-Gods (*to the Gods: i. e. ὄντων*).

Your paternal habitation. (*Say, The paternal to you* ^{pl} *habitation: i. e. ἡ οὔσα.*)

The direct way of the ways of-the-Nile (*to the Nile: i. e. οὐσῶν*) is this.

He had ^{impf} a palace of-the-satrap (*to the satrap: i. e. τοῦ ὄν*).

When-indeed the barbarians had gone ^{a 2} (*gone-from*) from their-territory (*the territory to them: i. e. οὐσῆς*).

verb "to wish" in the dative ; in which case the participle only is translated by the *finite verb*. *Matthiæ.*]

So without the article :

Jupiter gave ^{a 1} (made-to-attend) it to-their-race (to them to race : i. e. τῷ γένει τῷ ὄντι σφιν).

Matthiæ understands here γένει to be in apposition to σφιν : which is harsh. So in the following sentence :

This bears-witness to my (me ^{d^{at}}) opinion ^{art} (μοι τῇ γνώμῃ) : he supposes τῇ γνώμῃ to be a more precise explanation of μοι. But the truer construction is τῇ γνώμῃ τῇ οὔσῃ μοι. For, though the other construction might be here allowed, it would not be allowed in many of the preceding sentences, nor in these two :

No-longer do your (to you ; i. e. τὰ ὄντα) children see (penetrate ^{ing}) the light.

Lest any thing hanging-up should fall-on ^{a 2 sub} (fall-in) his-boy (to him to the boy : i. e. τῷ πατρὶ τῷ ὄντι οἱ).*

These constructions will account for the Greek use of the article where we use a pronoun adjective :

It-behoves you ^{p1} not (μὴ) to obliterate your (the : i. e. τὴν οὔσαν ὑμῖν) high-character.

Pericles ^{art} endeavoured ^{impf} to disengage the Athenians from their (the : i. e. τῆς οὔσης αὐτοῖς) anger ^{acc} towards (upon) him ^{acc}.

Numerous instances have occurred before.

13. *The dative expresses the direction of an action TO an object.*

They all ^{fem} lifted-up ^{a 2} (held-up) their hands to Minerva.

Hence the verbs to 'pray' take a dative ; as in praying the countenances or the hands were lifted up : †

They prayed-to ^{impf} the Gods.

The people ^{p1} addressed-prayers ^{a 1 m} to the Gods and (more-over) lifted-up ^{a 2} (held-up) their hands.

* So "cui poma" (whose apples) in Virgil is properly : the apples belonging to whom.

† [See " Verbs of Praying," in the exercises on the Genit : and compare with the above.]

Your mother addresses-prayers often to *the Gods that you* ^{acc} may return-back ^{a 2} to *your* home ^{acc} living.

Having prayed-to ^{a 1} *the Gods and the heroes.*

So the verb to 'look up to or on any one :'

How (As) grimly does your country look-up-to those-who ridicule (*the ridiculing*) her.

Of this kind may be also ἀναστῆναι ἐνι, 'to stand up against any one in order to fight with him :'

I conquered ^{a 1} Clytomedés with-the-fist, and in wrestling ^{dat} I conquered Ancaeus who rose-up-against ^{a 2} me.

14. *The dative stands often alone in this sense, instead of the preposition πρὸς, εἰς, ἐπὶ with the accusative :*

I have been hanged ^{a 1} up for-the-purpose-of-having (*upon*) a fleet travel ^{dat} to the dead (*ghosts*).

She whirled ^{impf} (*rolled*) the thread in the distaff ^{dat} with her fingers ^{dat}, and cast ^{impf mid} the threads (*spun-threads*) to the ground (*plain*).

When (ἐπεὶ) they have collected ^{a 1 p subj} (*Ionic*) at-Sais to (*or for*) the (*Ionic*) sacrifices (*Ionic*).

*The same may be the ground of the construction ὑποσπῆναι ἐνι, * 'to await an enemy, not to give ground,' excipere.*

The Athenians, having dared ^{a 1} to await ^{a 2} the Persians, conquered them.

It-behoves those who-inhabit (*inhabiting*) a great city to wish to await ^{mid} the greatest calamities and not (μὴ) to obliterate their (*the*) high-character.

15. *Hence those verbs† take a dative which are compounded with*

* "It more commonly takes the accusative. Both constructions are united in Eurip. Herc. F. 1352 : Ταῖς συμφοραῖς γὰρ ὅστις οὐχ ἐφίσταται, οὐδ' ἀνδρὸς ἀν δύναιθ' ὑποσπῆναι βέλους." *Matthiæ.*

† "These verbs are often constructed with the accusative. Προσενεῖν, προσειπεῖν, προσφωνεῖν, προσπύσσειν, &c. govern ONLY the accusative; so that on the whole the idiom is to be carefully observed." *Matthiæ.*

ἐν and *πρὸς*, serving to mark more precisely the idea of the direction of an object, although these prepositions by themselves in that sense govern the accusative.

For a twofold affliction (*damage*) warred-against ^{impf} her.

Having gone-out-against ^{acc} the Athenians.

We wait at-home (*in abodes*), having been eager for-a-long-time (*Ionic*) to lay-hands-on ^{acc} food (*corn*).

They engaged-in ^{acc} the very same acts.

A spirit of talking freely came upon me: (*Say, The ^{acc} to talk-freely ^{acc} came-on (pf. mid. with Attic reduplic.) me.*)

They like to laugh-at the dead ^{pl}.

To apply (*hold-forward*) the mind to business (*things*).

To attack (*cast-at*) the wall.

To laugh-at any-one.

They were-friendly-with ^{impf} Xerxes ^{acc}, as-they-had (*having*) with them Onomacritus, an Athenian man, a seer, and an arranger of-the-prophecies (*of prophecies the*) of Musæus.

To be-like a man both by (*according-to*) nature ^{acc} and by-behaviour (*rightly*).

So with *κατὰ* in *καταγγελάω*: [*in Herodotus.*]

He went ^{acc} into the temple (*fane*) of Vulcan ^{acc}, and laugh-at ^{acc} the statue much (*many ^{acc} at ^{acc} pl*). (*Make "the statue" one word.*)

16. Even verbs, compounded with prepositions which never govern a dative, take the dative, when they express such a direction **TO** an object.

Bad strife came-to ^{acc} (*i. e. came to the minds of*) the thrice-wretched men ^{dual}.

When (*At-what-time-soever*) any-one is ^{subj} near-thinking that-he-is-going-to-die ^{fut inf} (*end*), there comes-to him a terror and a thoughtfulness about *things concerning* which ^{acc} it had not entered ^{plup mid} (*gone-into*) into his mind before (*hitherto*) to think.

A kite ruled ^{impf} the Greeks ^{acc} then and reigned ^{impf} over

them.—What? the Greeks?—Yes, and this kite, when reigning, first taught ^{a 1} (showed-down) them to fall-down-before the kites. [This verb “To fall down” is elsewhere joined with the genitive.]

17. *Otherwise verbs, compounded with prepositions which by themselves require the dative, govern the dative if the preposition may be separated from the verb without affecting the sense.*

Seeing-in the countenance resoluteness (*the resolute^{neut}*).

I superintended ^{impf} the mountain flocks.

He took-the-votes-of ^{a 1} the meeting.*

He cast-around ^{a 2} your (*Doric*) hair ^{p 1} a prize.

They were-involved-in (*fell-about* ^{a 2}; i. e. *fell among or into so as to be surrounded by*) more and greater evils.

To involve (*cast-round*) in the greatest calamities.

Infamy more (*acc. neut. with art.*) than praise attended (*stood-round-about* ^{a 2}) us not justly (*reasonably*).†

Send-with me one of your attendants.

Poverty is always nourished-with Greece ^{art}.

To partake-with (*participate*) any-one of any thing.

18. *This reference or respect TO a person or thing can properly take place only with verbs, because it is only admissible in action; but the dative often accompanies substantives also which are derived from or allied to verbs governing the dative.*

Such (*Of-such-a-kind*) is the gift (*donation*) of the Muses to men. [*Plato uses the accus : with sis.*]

Ye complain of how many woes (*cryings*) Minos sent ^{a 1} to you in-consequence-of (*from*) the aid ^{p 1} ye gave to Menelaüs ^{d 1} (*Attic*).

* “The construction seems to arise from this, that *επιψηφίζειν* is the same as *ψηφον επαγασειν τι*. Thucydides used it with *εις*: *Επιψηφίζεν εις την εκκλησίαν τῶν Λακεδαιμονίων*. Plato uses it actively: *Επιψηφίζεν τοὺς παρόντας*.” *Matthiæ*.

† [The accusative is a more usual construction with this verb than the dative; but *περίστη* is only a more figurative expression for *ἐγένετο ἡμῖν*. See *Matthiæ*.]

In-consequence-of (*From*) the ancient spite ^{p1} of Mars to Cadmus.

Our (*The of us*) mission was ^{a2m} (*became*) not by-way-of (*unto*) contradiction to your ^{art} (*plural*) allies, but for (*about*) things for which ^{ec} the city sent ^{a1} us.

They resisted ^{a2} (*stood-over-against*) the Mede ^{dat} for-the-sake-of the subjugation ^{ec} of Greece to themselves ^{dat}.

Help ^{art} (*acc.*) to friends ^{art} in the war.

A likeness ^{acc} of this city to the others.

Those-who-find-fault-with (*The finding-fault-with* ^{acc}) the advice (*consultation*) of Periander to Thrasybūlus.

19. *The dative expresses 'from' somewhat as in Latin: 'Mea mihi ademerunt.'* It probably depends on *παρά*, 'at the side of,' 'by the side of,' 'from beside.'

Thus then (*consequently*) having spoken ^{a1} (*uttered-a-voice*), he received ^{a1m} from him a brazen spear.

She received ^{plup p^{acc}} from the fair-cheeked Themis a cup.

I take-away (*take-from*) from you fights and wars.

From whom can-I-hear (*a. 1. opt. with dv*) at-any-time a serviceable (*advantageous*) observation?

Hear (*κλῦμι*) this from me, O offspring of Jove.

For-how-much may I buy ^{ab1} (*redeem*) from you the little-pigs? Say.

I will exact (*seize-on* ^{a2m} ^{ab1}) an oath from the Trojans.

You would get (*a. 2. m. opt. of αἰρω with xe*) favor and glory (*repute*) from the Trojans, and chiefly (*mostly*) of (*out-of*) all from the king Alexander.

He is worthy of death from (*i. e., at the hands of*) the city.

Achilles is worthy of honor from us.

Take-a-blessing from me, O Patroclus, even in the house ^{p1} of Orcus (*old form*).

I am not able to hide ^{a1} from (*beside*) you ^{dat p1} this evil.

20. *The verbs, to 'follow,' take a dative, which is governed by* σὺν, μετὰ, ἐπί.*

I followed ^{impf} (poët. without augment) with Hercules.

Neither does hunger company with (amidst) men who-move-in-the-straight-path-of-justice.

With (Together-with) her (ἥγε) followed ^{impf} two attendants (ministers).

The Medes followed ^{impf} close-on Cyaxares ^{art}, and the Persians close-on Cyrus ^{art}, and the others close-on them.

Follow me.

I will follow you.

The night messenger succeeds-to the day messenger.†

So substantives, adjectives, and adverbs, derived from these verbs, take a dative :

The-one saying ^p nothing agreeing-with (following-on-with) the-other (ἀτάκτως).

Consequently-upon these things.

The ^{mas} wind which is next-to the Cæcias is called Boréas.

One evil successory to another evil.

There comes (arrives) a succession to the former watch.

Hither may be referred the following constructions :

Storm upon (or, succeeding to) storm would bear (opt with *κἄν*) me hither-and-thither.

You would see (see-to : a. 2. opt. with *ὅν*) one (another) rushing (ὄρμενος for ὀρόμενος) upon another towards the bank ^{acc} of the western God.

Murder upon murder has destroyed ^a (ruined) the house.

Murder upon murder, and pangs upon pangs.

21. *Various other verbs take a dative, governed by σὺν, &c.*

* [That the dative with these verbs does not express their personal object, but a companionship, is evident from this, that they are often constructed with μετὰ, σὺν, &c. *Matthix.*]

† [Here διαδέχεται is used for ἔπεται ; otherwise διαδεχεται is a transitive verb, as the Latin *exicipere*.]

We talked ^{pf pass} (*debated: with the change of the reduplication into ai*) with one-another à little time ^{acc}.

One (*The*) speaking (*prating*) to himself.

Reconciled ^{a 1 p fem} (*Conciliated*) to you.

The good women mixed ^{pf part} with the bad.

Let the earth be mixed (*a. 1. imperative*) with fire.

They ^{dual} (*The*) strive with one-another.

The Greeks fight even with the immortals.

I wage-war* with the Trojans on-account-of Helen ^{acc}.

A procrastinator struggles with losses.

They assert that this thing only ^{acc}, namely a just and good judgment (*opinion*), vies ^{inf} with life (*i. e., is as great a good as life itself*).

To go-to-law with any-one.

To box with any-one.

We assert that we alone ^{nom} endangered-ourselves ^{a 1 inf} with the barbarian at Marathon ^{dat}.

22. The words 'an army, fleet, and the different classes of soldiers, ships, &c.' are generally accompanied by a dative only, without *σύν* or *ἄνω*, when they constitute an accompaniment.

When (*When-indeed*) the Athenians had gone ^{plup pass} (*come-from: Ionic form*) with twenty ships. . . (*Here however εἰν may be understood.*)

The Ionians, having come ^{a 2 m} (*come-from: Ionic*) with this fleet to Ephesus ^{acc}, left ^{a 2} (*left-down*) their vessels at (*in*) Coressus of the Ephesian ^{fem} territory, but they themselves went-up ^{impf} (*mounted*) the country with a large force (*hand*).

The Lacedæmonians succoured ^{a 1} the Dorians with 1500 (*five-hundred and thousand*) heavy-armed-men of themselves, and ten-thousand of the allies.

* "Πολεμεῖν is constructed with the accusative also in the sense of, To attack." *Matthiæ*.

Having made-an-attack ^{a 2} on (into) Eleusis with an army of Peloponnesians.

Two-hundred triremes having sailed ^{a 1} to Egypt ^{acc} were lost ^{a 2} with the crews themselves.

In-case any-one of the Egyptians should touch ^{a 1} ^{sub} (touch-slightly) a sow, he-then-is-wont-to-dip ^{a 1} (αποβάπτω; separating the verb from the preposition by ὦν, the Ionic of οὔν) himself with his very garments.*

Having shut-up-together ^{a 1} (shut-in-together) the children and the wives (women) of the citizens in (into) the docks, he had ^{impf} them ready to burn ^{a 1} (burn-under) together with the docks themselves.

23. The verb χρᾶμαι, 'I use,' takes a dative.†

If-you-use (Using) my advice ^{p 1}, you will not be cruel towards your ill-fated boy.

They use throwings of stones against (towards) one-another ^{acc}.

I know (am-familiar-with) how to be acquainted-with friends who-do-not-endeavour to act-unjustly.

This man, having-snatched ^{a 1} your letters from my hands, does not-in-any-way wish to practise (use) justice ^{rr 1} (right).

The origin of this construction is not clear. *Matthiæ* thinks it may be referred to the case of the 'mean' or 'instrument,' of which more presently. Unless, he says, the dative in this case also marks an ACCOMPANIMENT, for *Sophocles* joins σὺν with it : *Antig.* 24 :

Ερσοκλέα μὲν, ὥς λέγουσι, σὺν δίκῃ

Χρησθεὶς δικαίᾳ καὶ νόμῳ, κατὰ χθονὸς

Ἐχυψε.

But here the construction may be, χρησθεὶς (Ερσοκλεῖ) σὺν, &c.

* [" If the word expressing the accompaniment has αὐτός with it, then both are put in the dative without σὺν.]

† It takes an accusative very rarely.

Possibly *χράομαι* is for *χεράομαι*, from *χεῖρ*, *χερὶς*, and means "I apply my hand TO."

24. Verbs passive take a dative, governed by *ὑπό*.*

Instructed ^{pf} under a good instructor.

A son educated ^{pf} under (or by) his (the) father.

So they ^{dual} (the) subdued ^{acc} by two (*δίδυμοι*) brothers went ^{acc} (journeyed) to Erebus ^{acc}.

He is guarded by attendants (waiters).

The good things which you promised ^{impf} to do ^{fut} have been executed ^{pf} by you.

So verbals in *τεος* :†

This is clear, that if (if-altogether) you wish (are-inclined : *Attic*) to be respected, you-must-help-the-city (the city must-be-helped you ^{dual}).

Greece ^{acc} must-not-be-overlooked by them while it is being destroyed (utterly-perishing).

25. When the verbal is in the neuter, i. e. ends in *τεον*, the nominative is changed into the case of the verb, as in Latin. Cicero : "Via, quam nobis quoque ingrediendum sit," &c.

These things must-be-done by you ^{pl}.

The person is frequently omitted :

(Observe that from this to the end of the rule the words "to-be-desired," "to-be-undertaken," &c. are to be looked for in the Index under TO.)

* [Passive verbs frequently take after them the genitive of the agent governed by a preposition : the construction in the text is sometimes imitated by Latin writers, see Livy 21. 34.]

† [When the verbals take an accusative, two constructions are made use of. 1st. Either the verbal remains in the neuter impersonally, and retains, as an active, its object in the accusative : or 2d. (as above) the object becomes the subject, and the verbal is referred to it as a passive in the same gender, number, and case, like the fut. part. pass. in Latin ; and the person which accompanies the verbal is put in the dative. *Matthiæ*.]

Peace ^{acc} is to-be-desired.

The work ^{dat} is to-be-undertaken.

Virtue ^{acc} is to-be-cultivated.

Prudence is to-be-pursued and to-be-cultivated, and licentiousness is to-be-fled.

Tsa, the neuter plural, is often used for *τεςον* :

But we-must-assist (to-be-assisted) in haste.

Even the dregs are to-be-drunk.

The following construction is totally opposite to the above :

We ^{dat} are (is) not at-any-time (not-ever) to-be-worsted ^{pl} by women ^{acc}. (*Properly, It is not at any time to be worsted to us by women.*)

26. *When the verbal has a neuter sense, the person is put in the accusative. In this case the verbal has the construction of $\chi\rho\eta$ with the infinitive :*

Those-who-have (*The having* ^{acc}) mind are-not-to-serve (*ου δουλευτέον*) those-who-think ^{dat} (*the reflecting : which is governed by δουλεύω*) thus ill.

Neither (*Not-and*) sheep ^{acc pl} nor (*not-and*) any (*none*) other thing in-any-way can-live (*to-be-lived*) without a shepherd, neither indeed (*in-fact*) boys without certain ushers, neither bondmen without lords.

27. *The dative is used to express 'a mean or instrument.'* It is governed by εν, ὑπὸ, &c. sometimes expressed.*

* "The dative marks properly the immediate and near instrument : διὰ with the genitive the more remote, by which the use of the former is admitted. The chief passage is Plat. Theæt. p. 139 ; Σκόπει, ἀπόκρισις ποτέρα ὀρθοτέρα ᾧ ὁρῶμεν, τοῦτο εἶναι ὀφθαλμοῦς, ἢ δι' οὗ ὁρῶμεν καὶ ᾧ ἀκούομεν, ὧτα, ἢ δι' οὗ ἀκούομεν ; ΘΕΑΙ. Δι' ὧν ἕκαστα αἰσθανόμεθα, ἐμοίγε δοκεῖ, ὦ Σώκρατες, μᾶλλον ἢ οἷς. ΣΩ. Δεινὸν γάρ που, ὦ παῖ, εἰ πολλαὶ τινες ἐν ἡμῖν, ὥσπερ ἐν δουρείοις ἵπποις, αἰσθήσεις ἐγκάθηνται, ἀλλὰ μὴ εἰς μίαν τινὰ ἰδέαν, εἴτε ψυχὴν, εἴτε ὃ δεῖ καλεῖν, πάντα ταῦτα ζυντείνει, ἢ διὰ τούτων, οἷον ὀργάνων, αἰσθανόμεθα ὅσα αἰσθητά." *Matthiæ.*

Having seen ^{a 2^{te} =} (*beheld*) you with (*in*) *my* eyes.

That the Gods send you, *is* clear by (*in*) celestial signs.

He was bound ^{pf} by (*in*) a happy necessity.

They died ^{a 2} by *the* heat.

Him (*The*) he struck ^{impf} (*shoved; without augment*) with his sceptre, and upbraided ^{impf} (*without augment*) with this speech (*fable*).

To see (*mark*) with the two eyes ^{du1}.

Cyrus ^{art} was building-the-wall by means of the workmen who-were-present (*present*).

Motions *made* with the body.

The shooting with darts ^{art}.

To infer from the things before granted ^{pf}.

The Scythians make-divinations by the help of many willow rods.

To judge-of (*weigh*) any thing by any thing.

28. The dative* expresses the cause proceeding from an affection or disposition of the mind as the motive of an action.

I speak (*speak-out*) from good-will.

From motives of fear ^{pl} I loosed ^{a 1^m} (*loosed-from*) him.

Melitus seems to have written ^{a 1^m} this ^{art} writing (*i. e., to have made this accusation*) from a spirit of insolence and wantonness and youthfulness.

He thought ^{impf} (*regarded*) that those, who were not ($\mu\eta$) present ^{opt}, were-absent ^{inf} from a certain want-of-self-command or injustice or indifference.

The Poets often add $\alpha\mu\phi\iota$ or $\pi\epsilon\pi\iota$:

From-motives-of (*About*) ancient (*primitive*) dread I shudder to speak ^{a 1}.

From-a-feeling-of (*Round*) indignation.

* " Here also the dative expresses the nearer, $\delta\iota\alpha$ with the accusative the more remote motive. Thucyd : $\text{Οἱ Ἀθηναῖοις ἀσθενεῖσι συμμάχων διὰ τῶν εὐρίων ἐπεχόμενοι.}$ *Matthiae*.

The spirit in (Poët.) the breast^{pl} of the boar rages through-a-conscious-feeling-of (about) powerfulness.

29. *The dative expresses also every external cause.*

Elated *by* riches (*resources*) or honors or comeliness of body.

Puffed-up^{pf} *by* (*upon*) birth, elated^{pf} *by* (*upon*) wealth, and inflated^{pf} *by* (*upon*) power (*ability*).

He was in-no-way pleased^{impf} *with the* Scythian manner-of-living.

And he said^{a 2} (*affirmed*) *that he was not any-longer content-ed^{ia} with these things alone.* (*Express "and not" by οὐδέ.*)

Fearing the Athenians *on account of* what-had-been-done (*the^{pl} done^{pf}*).*

The Athenians have rushed^{pf pass} (hurried) against (upon) us^{acc} with a great (much) armament, nominally indeed on account of the alliance of the Eggestæans, and with a view to the re-establishment of the Leontines, but in-truth (the true^{neut}) from a desire (lust) of obtaining Sicily^{gen}.

We are not insolent *on account of* our successes (*well-doings*). (*"To be insolent" is ἐξυβρίζειν.*)

No-one of *our* fathers was driven-out^{pf} (*with redupl.*) *on account of* either (*not-and*) weakness or (*neither*) poverty, or (*neither*) was respected^{pf} *on account of* the things opposite to these, as (*just-as*) in other cities.

You who have been so-long admired^{impf} through (*down-in*) Greece^{acc} (*accus.*) *for* your (*the*) knowledge of our (*the*) language and *for* your (*the*) imitation of our (*the*) manners (*turns-of-mind*).

I wonder *at* your (*the*) shutting of the gates *against* me^{acc}.

The Thessalians were admired^{impf}† for (upon) their horse-manship and wealth.

* [Here the dative is rendered by "on account of."]

† [Verbs of "admiring" govern the dative, but ἀγαπᾷ governs either an accusative or a dative.]

The Lacedæmonians justly (*reasonably*) are-glad *on account of* you (i. e., *are pleased with you*).

Having admired ^{a 1 p p1} (*marvelled-at*) the deed.

It behoves us not (*μῆ*) to covet great ^{εε} *things*, but to acquiesce-in* our (*the*) present *circumstances*.

The king of Asia ^{art}, not being-contented-with the good *things* which-were-present (*present*) to him, but hoping to enslave ^{εut mid} Europe ^{art} also, sent ^{a 1} (*commissioned*) an army 500,000-strong (*fifty ten-thousands*).

They are-contented (*acquiesce-in* ^{mid}) with (*upon*) the gifts given by the people ^{εε} (*concourse*).

Soldiers, (*Men soldiers*) do not wonder that I am-aggrieved *about* the present things.

The city of the Lacedæmonians being-aggrieved *about* (*upon*) the siege. . . .

He took-ill ^{a 1} none of the *things* which-had-been-written (*written* ^{p1}).

He is-very-grieved at (*upon*) the *things* said by you ^{εε}.

I-should-have-done-him-injustice (*impf. of ἀδικέω with ἄν*), if I-had-not-been-aggrieved (*not being-very-grieved*) at his (*the*) death.

Ashamed ^{p1} at the *things* done ^{p1}.

In *the* hands (*palms*) of an expert workman, who is-well-skilled (*εὖ εἰδῆ*) in all wisdom ^{εε} through the hints of Minerva.

Cadmus killed ^{a 1} (*ruined*) the dragon through the skill (*discretion* ^{p1}) of Minerva.

To say any *thing* from hearsay.

30. *The dative expresses the kind and manner of an action.*

To escape ^{a 2} (*fly-through*) by violence.

Cyrus ^{art} did ^{impf} this *with* carefulness.

Say ^{a 2} (*Remark*) *with* what right do these, having bound ^{a 1}

* Στέγω and ἀγάνω, 'I acquiesce in, am contented with,' take also an accusative.

(bound-thoroughly) *your hands with cords* ^{dat}, drag (*lead*) you and your boy ?

Doing all *things* with justice (*right*).

The Athenians went ^{impf mid} (*went-on*) *in* a run towards the barbarians.

In a public ^{fem} manner.

In a private ^{fem} (*peculiar*) manner.

On-foot. (*Pedestrian* ^{fem dat}.)

In reality (*the being* ^{neut}).

If any-one thinks (*imagines*) to do ^{fut} any *thing* either *with* justice (*the just*) or *with* violence.

Entirely. (*Some entire* ^{masc dat}. *That is, In a certain entire manner.*)

Entirely. (*The entire* ^{dat pl}.)

Hence perhaps, in verbs of punishing, the punishment is in the dative :

To punish (*fine*) any-one *with* death or banishment.

The Athenians fined ^{acc} him a thousand drachmas,

31. *The dative often signifies 'with respect to.'*

Swift *with respect to* the feet.

I am still the same *with respect to* the measure.

Having-despotic-power *with respect to* dominion ^{acc} (*licence*), but heading-a-republic *with respect to* benefits ^{acc} conferred by him.

To be-forward *in* injustice.

To excel *in* intellect.

With respect-to (*In*) a long old-age, he coincides *with* this man ^{dat}.

32. *The dative expresses the relation of the measure, degree, &c. with the comparative and superlative.*

By-far the best of men. (*Ev seems understood.*)

More (*acc. neut. pl. contracted*) by some little (*brief*).

Older *by* a year.

Eretria has been now reduced-to-slavery ^{acc} ; and Greece ^{acc}

has become ^{pf mid} weaker by a considerable city (i. e., has lost one and so has become weaker).

Semiramis was-born ^{a 2} five generations (Ionic) before (πρό-τερον) Nitocris ^{art} (genitive).

Greece ^{art} is become ^{pf mid} weaker ^{fem} by the loss of that renowned city.

33. *The dative is put in definitions of time and place, in answer to When? and Where? and is governed by εἰ.*

Fatality leads my sister to die ^{a 2} on this day.

His (The of him) sons beheld ^{a 2} in the same day both the preservation of themselves and the punishment of their (the) enemies.

This day I have been released ^{pf pass} (liberated) from fear ^{acc}.

The sixtieth year after the taking of Ilium.

The Thasians being now besieged the third year ^{acc}

The Sinōpe ^{acc} which-is (the) in the Euxine sea.

I beheld ^{a 2} in Tyre ^{art} another temple (fane) of Hercules.

When we were at Marathon.

The trophies which-are (the) at Marathon, and Salamis, and Plataea.

On this (the) same day.

34. [With the dative case of a substantive a pronoun is often construed in the dative instead of the genitive; this takes place in the old poets particularly.]

How shall any-one of the Greeks zealously (zealous) obey ^{subj mid} thy ^{dat} words ^{dat}?

If at-any-time thou supportedst (stood-by ^{a 2}) my father.

He corroborates my (to-me) opinion ^{art}.

A world which Jupiter gave (ᾠπαζω ^{a 1}) to their race. [Say, to them ^{dat} to race ^{dat}.]

ACCUSATIVE.

1. *Of verbs which take an accusative, the following are the most striking.*

I often wondered ^{a 1} with what (Add, "at-any-time") words ^{dat}

those-who-accused (*the having written* ^{a 1 m}) Socrates persuaded ^{a 1} the Athenians ^{acc} that he was ^{opt} worthy of death. (*So Ennius : Quis TE persuasit ?*)

They replied ^{a 1 m} to the thing asked ^{a 1}.

I have not *any thing*, Socrates (*O Socrates*) to reply ^{a 1 m} to (*towards*) that which you ask.

He insulted ^{a 1} (*i. e., treated with insult*) me. (*Or ὕβριζω is, I do an insult to ; ες or ἐπὶ being understood.**)

The Syrians thought ^{impf} fish ^{art} to be Gods, and did not permit ^{impf} any to injure (*i. e., act unjustly towards, ες or ἐπὶ being understood*) them, neither doves ^{acc} (*art.*).

2. Several verbs signifying to 'profit, assist, injure,' take an accusative : as in Latin, 'adjuvo, lædo' :

Do not (μὴ) assist mortals out-of (*beyond*) season ^{εἰς}.

If at-any-time you have profited ^{a 1} (*or gratified*) the heart of Jove either in word ^{dat} (*observation*) or (*Poët.*) also in deed.

To die ^{a 2} ingloriously, having received ^{a 2 dual} (*taken*) an honorable reputation (*mention*), boots us† nothing ^{acc}, neither advantages it us.

You will not hurt ^{pl} me more (*greater : acc. pl. neut. contracted*) than yourselves.

Αμειβόμεναι, I 'remunerate a person,' takes an accusative of the person or thing remunerated :

I wish to remunerate ^{a 1} you with the kind-service ^{dat} of my hands.

It should mean, I pay back a thing to a person. Ες or ἐπὶ seems understood.

* [ὕβριζεν εἰς τινα is to be distinguished from the expression without the preposition in this, that when the preposition is not used it relates to one's self, e. g. to any maltreatment of the person : but with the preposition it signifies "to insult any person connected with one." This distinction is not always observed. ὕβριζεσθαι in the passive has sometimes the preposition ες after it governing an accusative of that as to which the action of the verb is suffered. *Viger.*]

† Unless, says Matthiæ, ἡμᾶς is governed by ἐκωφελεῖ. But this is harsh.

To pay-back the benefits of the Gods.

Αμείβομαι, 'I answer,' takes an accusative :

Hippias answered ^{im}pf him, *that* &c. (*That is, πρὸς, &c.*)

3. *Other similar verbs take an accusative : viz. verbs signifying, To flatter, To protect, To be wanting, &c.*

I will avenge-myself-on ^{mid} (i. e. *avenge for myself*) my ^{acc} murderer.

I avenged ^{acc} (punished) the blood of my father.

The Medes and Egyptians attended-him-as-spear-bearers, as he *was* marching ^{acc} through Thrace ^{acc} (gen.). (*Perhaps a participle is understood, as κέμποντες.*)

Pausanias was-the-guardian-to ^{im}pf Pleistarchus. (*Here κηροποιέω is the same as κηροποιός εἰμι, but takes the construction of a transitive verb. So κολακεύω is κίλαξ εἰμι, but takes the transitive construction :** I act to another as a flatterer. [*But κηροποιέω, in the sense of "To be regent or governor", has usually the genitive.*]

What is more delightful than to flatter no-man (*not-any-one of men*), either (*not-either*) Greek or (*not-either*) barbarian, on-account-of gain (*reward*) ?

Fathers ^{acc} provide-for their (*the*) children ^{acc}, in-order-that good ^{acc} things may never (*not-at-any-time*) be-wanting-to ^{ut} ^{dic} (i. e. *fail, leave*) them.

I am consulting in-what-way I may fly-away-from you. (*That is, flee you far from you.*)

When (*As*) they declined ^{acc} (*fought-off*) this

I am-ashamed-of my (*the of myself*) calamities. (*Perhaps κρημι is understood ; or ὀρῶν, &c.*)

Respect your (*the*) parents and have-a-sense-of shame-for (*i. e., reverence*) your (*the*) friends.

They reverence nothing so-much (*so-greatly*) as their-rulers (*the ruling^{pl}*).

* Plutarch has the dative after it.

4. *Many neuter verbs take an accusative, governed by ἰρῶν, ἀκούων, &c. ; or by περὶ :*

Who would rejoice ^{a 1} ^{opt} (*Æolic with ἄν*) at these things ?

I rejoice-at your-success (*you succeeding*).

Take-courage-with-regard-to (*i. e. Fear not*) the hand of an old-man.

He holdly-dared ^{a 1} the way.

If any men respect you, them salute-in-return, in order-that (*to-the-end-that*) they may take-courage-with-regard-to ^{a 1} ^{sub} (*be-confident*) you.

We go-over Greece ^{a 1} (*acc.*), desponding and wandering, displeased* (*taking-ill*) at every-dwelling-place (*all the dwelling-places*).

Ill-disposed to (*about*) the sciences.

All which things beholding (*inspecting*) I was-displeased ^{a 1} (*took-ill*).

5. Ποιέω, πράττω, &c., λέγω, ἔπω, &c., take an accusative† of the person or thing to whom or of whom any thing good or bad is done or said. This accusative is governed by περὶ, πρὸς, εἰς, &c.

Do not (μὴ) do (*imperative*) ill towards or to the dead ^{p 1} (*pf. part. of θνήσκω*).

They do well‡ to their (*the*) friends, and benefit their (*the*) native-country.

* Δυσχεραίνω is δυσχερῆς εἰμί.

† A dative is often used. Hom. Od. ζ, 289 : "Ὅς δὲ πολλὰ κακὰ ἀνθρώποισιν εὖργει. Where the construction may be : εὖργει πολλὰ (ὄντα) κακὰ ἀνθρώποισι. So Isocrates : Μηδὲν αγαθὸν ποιήσας τῇ πόλει : i. e. μηδὲν (ὄν) αγαθὸν τῇ πόλει. This may be the foundation of the construction in other cases, where the adjectives 'good' and 'bad' are not used, but are understood. Plato : Ταῦτα ποιήσω καὶ ξένῃ καὶ αὐτῇ.

‡ [ποιεῖν sometimes takes two accusatives; as, ποιεῖν τινα ἀνόνητον, to deprive any one of the enjoyment of what is expressed by a genitive following. Both ποιεῖν and πράττειν, when joined with the adverbs καλῶς or κακῶς, sometimes have the dative of the person; as, ποιεῖν τινι τὸν λόγον. The signification of ποιεῖν is very general—depending often upon the

The servants (*domestics*) did ^{a 1} to the horse as he ordered ^{impf}.

Does it not appertain to me to do-well to my-own (*the of myself*) city?

To do-ill to the territory of *the* king.

To act-ill to one's (*the*) friends.

To do-hurt-to the city.

With two accusatives :

They (*The*) have never-at-any-time desisted ^{impf mid} doing many evils to us.

The good things which you promised ^{impf} to do ^{fut} to us . . .

The remote object in the dative :

Doing ^{p 1} (*Working*) the greatest evils to cities ^{acc} and to individuals ^{acc}.

I could (*opt. of δύναμαι with αν*) not either (*not-and*) speak well of or (*not-and*) do well to one-who-endeavoured (*the endeavouring*) to annoy me in word ^{dat} and deed.

The verbs λέγω, έπω, &c.

The good speak ill of the bad.*

And do you be (*έσσο*) courageous, that (*to-the-end-that*) some-one of *your* posterity may speak ^{a 2 sub j} (*remark*) well of you (*i. e. praise you*).

We wish (*are inclined*) to speak-well-of ^{a 1} (*i. e. celebrate*) our (*the of us*) fathers.

He-who-speaks-badly-of (*The speaking-badly-of*) father or mother, let him die (*end : imperative*).

And then Ajax said ^{a 2} (*remarked*) to Menelaus.

He (*The*) says (*says-among : poet.*) to him.

word which it governs. The following are a few of the most remarkable meanings: with a noun signifying 'time,' it means 'to pass or spend:' *έποιήσατο μητέρα*, "he adopted:" *ποιεῖσθαι έν όργη*, "to be angry with:" *ποιεῖσθαι περί έαυτόν*, "to seize:" *ποιεῖσθαι γνώμην*, "to judge:" *ποιεῖν εἰς τινά*, "to make verses upon:" *ποιεῖσθαι θήρα*, "to hire a servant:" *φίλον*, "to receive into one's friendship:" &c. Vid: *Viger's Gr: idioms.*]

*[The accusative denotes either the person addressed or the object spoken of.]

Do you say these (*ταῦτα*, which is the Attic) things to your (the) commander, being a beggar as you are?

You have said (*said-out* ^{a 1}) many things of me to many ^{acc}, how-that I rule rashly (*rash* ^{acc}) and beyond what-is-just (*right*) insulting both you and yours (*the your* ^{acc} ^{p1}).

As actors ^{acc}, when (*with* *ἀν* *postfixed*) in tragedies ^{acc} they say ^{acc} the worst things to (or of) one-another.

To decree (*To say*) a guard.

I bid your ^{acc} Venus* a-farewell (*to farewell*). (*That is, I wish to have nothing to do with her.*)

6. Many verbs, besides those in the last Rule, take two accusatives, one of which is governed by *πρὸς*, *παρὰ*, *περὶ*, *κατὰ*, *ἐς*, &c., especially when, in addition to the whole object, a part of it is named to which the action extends. These accusatives are SINGLY found placed after the verbs.

He made-enquiries ^{a 2 m} of all in the house after (or for) the boy.

Cyrus ^{acc} asked ^{impf} of the deserters the things appertaining to (*from*) the enemy ^{p1}.

Cambyzes begged ^{impf} of Amasis his daughter.

To beg of the people some body-guards.

To exact (*i. e. require*) of Augeas an insolent reward.

Having extorted ^{a 1} ^{acc} so-great a quantity of money ^{acc} (*riches*) from the allies.

They collected ^{impf} (*collected-from*) tribute ^{p1} from those-who-sailed-down (*the sailing-down*).

Nor take-away (*subtract*) from him the girl.

He took-away ^{a 2 m} (*took-from*) the breath from my-only (*the to me only*) and dear boy.

* The dative is also used with *λίγω χαιρεῖν*. [Ex. gr. *πολλὰ εἰπόντα χαιρεῖν τῷ ἀληθεῖ*, "bidding a long farewell to truth." In bidding adieu to what is hated, *χαιρεῖν* rather assumes the nature of an imprecation, as in Eurip : Hippol. 113. Viger.]

Jove took-away ^{impf} (*took-away-from*) boasting *from* Teucer.
 Let not ($\mu\eta$) that (*that-at-least*) man come ^{a 2 opt} (*arrive*), who
 (*whoever*) shall spoil you of your possessions.

He robbed ^{a 1 m} us ^{dual} of all the reward.

The three daughters bereaved ^{a 1} (*desolated*) him (*the*) of a
 part of his joy of-heart.

They spoiled ^{pf} (*despoiled*) the Goddesses of the garlands.

They attempt (*have-in-hand*) to deprive us of this ^{art} territory.

He dispossessed ^{a 1} those-who-have (*having*) the Olympian
 houses of the very-glorious honor of sacrifices.

Long ^{art} (*Much*) life teaches me many things.

A big boy, having a small tunic, after-he-had-stripped (*a. 1.*
part. of εἰδών) another little boy (*i. e. another boy who was little*),
 having a large (*great*) tunic, of it, put-round ^{a 1} him his-own
 (*the of himself*), but himself put-on ^{a 2} (*enter-in*) his (*the of him*).

It is not just, father, to hide your misfortunes (*bad-doings*)
 from friends and still more than friends. (*"And still" in one*
word.)

It behoves you to hide ^{a 1} not-one thing from (*towards*) us.

I do not charge-with-blame the Gods for these things (*or,*
charge these things to them).

I will remind you ^{pf} of the dangers of your ancestors (*of the*
ancestors the your).

The divine Achilles commanded ^{impf} (*called-to*) his compa-
 nions ^{dat} to place ^{a 1} (*make-to-stand*) a great tripod about (*round*)
 a fire ^{dat}, in-order-that (*with-the-view-that*) they might wash-off
^{a 1 opt} (*Æolic*) from Patroclus the bloody (*sanguinary*) gore.

Who will there be who-will-hinder (δ with *part. fut. of εἰρω-
 λω, in one word*) me in regard to these things?

He did not persuade ^{impf} the Phocæans about this.

The majority (*Ionic*) were not persuaded ^{impf} about the things
 reported ^{a 1 p} (*announced-from*).

He revenged ^{a 1 m} on Neleus (*Ionic*) the unseemly deed.

We imagined ^{impf} *that we* had confuted ^{a 1 inf} ourselves in this matter.*

He urged-on ^{impf} the others by such ^{neut} words as these.

By which ^{neut} (which-altogether) thing particularly the Ege-tæans terrify us.

By these and such other ^{neut} words they eulogize justice.

It is best (most-powerful) for me to require-him-to-give-an-answer to these things.

The Lacedæmonians challenge us to a treaty ^{pl acc}, and to a breaking-up of the war.

Do not ($\mu\eta$) compel me to this.

Sometimes the accusative of the person does not appear :

They resist ^{dual} (stretch-against), being incensed (very-grieved) as being compelled to dreadful and illegal things.

They used ^{impf} the spring ^{dat} for the most-important ^{acc neut} (worthy of most ^{neut}) purposes ; and it-is-customary still to use the water ^{dat} both for matrimonial purposes and for (towards) other-sacred-purposes.†

He used ^{a 1} them ^{dat} for many ^{acc neut} and various purposes.

Let us use ^{a 1 m subj} this survey ^{art} to this ^{neut} end (or purpose).

I know (have) not what (what-any) I shall do-with ^{a 1 m subj} him ^{dat}.

But the purposes for (upon) which ^{acc neut} any-one would use (a. 1. opt. with $\alpha\upsilon$) such a wild-animal ^{dat}

Nor did the stuffings protect ^{a 2} them from the bow-shots.

They divided ^{a 2} (split) themselves into six divisions.

* [If the 2d. accusative is the accusative of a pronoun, this will not be sufficient to permit us to assume that the verb governs a double accusative generally ;—there is never any certainty as to the construction of a verb with two accusatives, unless passages are found in which two accusatives of substantives are joined with it. *Matthiæ.*]

† [$\chi\rho\alpha\sigma\mu\alpha\iota$ is construed with a dative of what is employed, and an accusative of the use, purpose, or end. *Viger.*]

The city was classed ^{pf} after (*according-to*) three kinds (*sorts*).
Xerxes ^{art}, having divided ^{a 1 m} all the foot-soldiers *into* three divisions

Cyrus ^{art} distributed ^{a 1} (κατανέμω) the army *into* twelve parts.

Instead of the last construction, the whole is put in the genitive, and the parts referred immediately to the verb :

Having made ^{a 2 acc} (*split*) two divisions of all the Lydians. (*That is, Having divided all the Lydians into two divisions. Perhaps ex is understood.*)

Let the whole number be divided into two parts. (*Say, Two parts of the whole number be distinguished a 1.*)

We have distinguished the art of imagery into two kinds. (*Say, We have split a 2 m two forms of the art-of-imagery.*)

The Persians were divided into twelve tribes. (*Say, Twelve tribes of Persians were split pf p acc.*)

Ποίεσμαι * takes two accusatives :

Making ^{mid} the working of iron ^{art} a wonder. (*That is, Considering it a wonderful thing.*)

Making ^{mid pl} the thoughtlessness of Eurybiades a wonder. (*Put these words in the Ionic dialect.*)

He made ^{impf mid} the territory a prey (*booty*) by his incursions ^{d art}.

Having made ^{a 1 m} furniture and slaves a seizure. (*I. e., having seized them.*)

Having made ^{a 1 m pl acc} the ^{neut} affairs respecting Pylos ^{acc} a treaty ^{pl}. (*That is, Having settled them.†*)

* "The object of this verb, which with the simple verb would have been in the accusative, is properly in the circumlocution put in the genitive. It is sometimes however in the accusative; provided the circumlocution answers in its signification to a verb active." *Matthiae.*

† Euripides uses σπένδομαι in the sense of 'making up.' *Med.* 1137 ;
Σὲ καὶ πόσιν σὸν νεῖκος σπένδομαι τὸ πρὶν.

7. *Two accusatives are used, when one of them is connected in derivation with the verb. This is governed by κατὰ, &c.*

Whom Jupiter loved ^{impf} with manifold (*of-all-kind*) affection.

Neither do I hate (*dislike*) you *with* so-much dislike.

They made ^{a 1} all the soldiers swear the greatest oaths. (*"I make swear" is ὀρκίω, ὠσσω.*)

He gives (*poët.*) two brats to a shepherd to nourish *with* some such nourishment *as this*.

My (*The*) father instructed ^{impf} me *according-to* the instruction ^{acc} of the boys

The Phocian war, having been ^{pf mid} (*become*) of-ten-years'-duration, instructed ^{a 1} them *in* an ever-to-be-remembered instruction.

At-the-order-of-Xerxes, they branded ^{impf} the greater-part of them *with* royal (*Ionic*) brands.

Agamennon marries me *with* a more calamitous marriage *than* Helen's.

Where are-vanished *the* threats which (*the*) the sons (^{υῖς}) of the Greeks threatened ^{impf} to the Trojans ?

He imprecates most unholy imprecations *on his* children ^{dat}.

Men ^{acc} doing compulsory or voluntary deeds (*actions*) . . .

He is-inclined to send (*send-away-from*) delegates.

They fought ^{impf} a fight by-the-side-of the swift (*Ionic*) ships ^{dat} (*Ionic*).

Whoever (*Who*) shall counsel (*a. 1. subj. of βουλεύω with κεν*) the best counsel.

He is-ill *with* a violent (*wild*) malady ^{acc}.

With what (*of-what-kind*) rising-up ^{acc} do you suppose *that* I ^{acc} stood ^{a 2 inf} up from sleep then, when-they-went ?

These *things* shall not-in-any-way assist (*defend*) him ^{dat} in-preventing-him-from-falling a fall ^{pf} not-to-be-borne.

He leapt-out ^{a 1 m} from the ship *with* a nimble leap ^{acc}.

She shall be thrown ^{at pass} (*thrown-like-a-quoit*) a leap (*leaping*) from-a-rock (*rocky*).

Having beheld ^{a 2 f m} you *with* a completely-last view ^{acc} (*i. e. for the last time*).

They rushed ^{a 1} (*darted*) *with* a dreadful race ^{acc} (*course*) upon each-other ^{d at}.

I fall-down-to you ^{acc} *in* a kneeling posture ^{acc pl}.

I have seen ^{a 2} (*looked-down*) you lamenting (*groaning* ^{f m}) the departure of-Hercules (*Herculean*) *with* all-wailing mournings ^{acc}.

The Lacedæmonians after these ^{acc} *things* waged ^{a 1} what-is-called (*the* ^{mas} *called*) *the* holy war.

Being besieged by informers ^{gen} (*art.*) *by* a siege ^{acc} not-at-all (*none* ^{acc ut} ^{acc}) *less than* that (*the* ^{f m} ^{gen}) *by* enemies.

They attend-to *the* matter *with* every attention ^{acc}.

So the accusative is put with adjectives :

Bad ^{acc pl} *with* all badness ^{acc}.

He-who-is (*The*) *in-truth* a tyrant *is in-truth* a slave *to* the greatest flatteries ^{acc} and slaveries.

The accusative is sometimes connected in sense, not in derivation :

Agamemnon forcibly marries Cassandra *by* a clandestine marriage (*bed*).

8. *The Poets frequently join two accusatives, where one of them would be properly the genitive.*

Son, why do you cry? what sadness has come ^{a 2 m} (*ἐκείνου*) *to* your-mind?

A direful trembling seized ^{a 2} (*came-under*) *the* Trojans, each ^{acc sing} *in* his limbs ^{acc pl}.

His spirit left ^{a 2} his (*him*) bones.

Down ^{pl} covered ^{impf} (*roofed : without augment*) his (*him*) black chin.

Having bound ^{a 1} (*joined-in*) *the* joints of his (*him*) feet ^{duat}, he threw ^{a 1} (*hurled*) *him* *by* the hands ^{d at} of others *on* (*into*) an unfrequented mountain.

He lopped ^{impf} *the* young twigs of a wild-fig-tree.

"*Katà* is usually supplied with these accusatives: *Τὶ πένθος ἵκετό σε ΚΑΤΑ φρένας*; But this explanation does not suit all passages; and sometimes makes the expression stiff and awkward. It is much more probable that this construction is to be explained by a kind of **APPOSITION**, by means of which the whole is more accurately defined by the addition of the part." *Matthiæ*.

9. Lastly; the verbs to 'call or name, make, choose,' take two accusatives, as in *Latin*.

Whom (*The*) Hector called ^{impf} (*Poët. : without augment*) Scamandrius, but (*on-the-other-hand*) others ^{arr} called Astyanax.

Let not (*μή*) the son-of-Saturn make ^{a 1 opt} (*Æolic*) you king in Ithaca.

They choose ^{mid} him commander (*governor*) of the expedition against (*towards*) the Medes.

*These verbs frequently add εἶναι :**

They call (*name*) the man a sophist.

As-soon-as-ever these rivers mix-together ^{a 1 p subj} (*Ionic*), the Penéus, overpowering the rest in its (*the*) name ^{dat}, makes the others nameless.

They chose ^{a 2 m} him as an ally.

In the construction of the verb to 'call,' the predicate is sometimes the neuter singular of a pronoun, although the proper object of the verb be masculine or plural :

This ^{neut} is what we call (*address-to*) him.

What other thing do you call the person-who-knows how to ask and to reply, than a dialectician?

What do you call (*say*) the best ^{p 1}? (*That is, Whom do you understand by the best?*)

What do the people in the other ^{sc m} cities call (*address-to*) the rulers (*ruling*)?

*"From which, however," says *Matthiæ*, "it does not follow that this word is to be supplied where it does not appear."

This neuter is often attended with ὄνομα, 'name : ' and seems to depend on κατά :

Tell ^{a 2} (Remark) me the name which (which-any) both your mother and your father called ^{impf} you.

By what name ^{acc} ought-we to call you ?

By what (of-what-kind) name ^{acc} does his father name him ?

They call me by this name ^{acc} (art.).

The person or thing named is sometimes in this case in the dative :

We have called ^{a 1} the name of these safeguards ^{dat} (art.) and shelterings garments.

To the dominion (empire) of lust, irrationally drawing ^{acc} us to (upon) pleasures ^{acc} and ruling ^{a 1} in us, the name outrageousness has been applied ^{a 1 p} (προνομάζω : 'I give a name to').

They asserted ^{a 2} that the altars ^{acc} were ^{inf} a refuge of (or for) involuntary ^{art} offences ; and that the expression transgression-of-the-laws ^{acc} was applied ^{a 1 p} ^{inf} (named) to (upon) those-who-were-bad (the bad ^{dat}) not (μὴ) from necessity ^{dat}, and that it was not applied to (upon) those-who-dared (the having dared ^{a 1}) to commit a ^{neut} (some) crime being-forced-to-it-by (from) their (the) calamities.

To this dwelling-together ^{art} we have given ^{a 2 m} (placed) the name city ^{acc}.

To which assemblage they give ^{mid} (place) the name man and stone and each animal and form.

10. The construction of the verbs to 'make,' mentioned in the last Rule, is admitted in other verbs.

Want ^{art} teaches a man to be wise.

Teach for me these boys to be (i. e. ὥστε εἶναι) such as (just-as) you are.

Themistocles had his (the) son taught to be a good rider. (For "had taught" put ἐδίδαξατο.)

He attempted ^{impf} (set-hand-to) to instruct ^{a 1} and educate ^{a 1} him to be a king worthy of the empire.

Instructed ¹ so that we are too-simple to-despise (the oversight ^{acc} : i. e. than to despise) the laws ^{acc}.

He grew-up ¹ ¹ so as to become great.

11. *Adjectives, derived from verbs active and retaining an active sense, sometimes take the accusative. [But not in Homeric Greek. Sandford.]*

Conscious-of ^{acc} many crimes (evils).

Hope drives-away pain which-consumes ^{art} the mind (understanding).

No-one of the immortals is able-to-fly thee.

He said ² that it was ^{art} not easy at (in) the present ^{acc} time either (not-and) to confess or (not-and) to deny (to be a denier ^{dat}) the things asked.

Cyrus ^{art}, taking-notice that the soldiers were each skilled-in the things appertaining to their-own (the of themselves) system-of-arming,

I think (οἶμαι) that-you ^{acc} are ^{inf} not unacquainted at-least with some-things ^{acc} that have-happened (have-become ^{art} ¹ ^{pass}) yesterday and (and-also) the-day-before.

Well-skilled in such ^{art} things.

12. *Several Greek intransitive verbs are used by the Poets as transitives.*

Which-way having urged ¹ my foot may I be filled-full ¹ ^{sub} of flesh ^{acc} ¹ and bones ?

Having put-forward ² his right foot (member).

They (Τοι) made ^{impf} baths to simmer by means of fire ^{dat}. (Ζέω, "I make to simmer." No augment.)

The sun makes these his chariots to shine on (down-on) the earth ^{acc}. (Λάμπω, "I make to shine.")

He made-to-flow ^{impf} libations to his dead father.

You urge-on (hasten) two evils, my son.

This last is used in prose :

Leave-off ¹ ¹ (Desist) urging-on (hastening) the things which (the) you are urging-on.

The following may be classed under this head :

To call-out-to any-one.

They were zealous-for ^{impf} the oligarchy.

With βλέπειν, 'to look' (intransitive), the expression of the look is often marked by a substantive in the accusative in poetry :

To look fearful (*fear* ^{acc}).

To look martial (*Mars*).

A dragon looking-up with-a-murderous-flamy-look (a murderous flame).

So νικάω 'to conquer,' (intrans.) takes the accusative, which however seems to be governed by κατὰ, &c. :

The Lacedæmonians in the-war (the war the) with (against) the Barbarians ^{acc} were appointed ^{a 2} leaders of all the Greeks, for-that they had been worsted ^{a 1 inf} in no (not-one) battle, but had conquered ^{pf inf} in all.

To conquer in the contests in-which-crowns-were-given.

He conquered ^{impf} in all things.

Having conquered ^{pf dat} at the Olympian ^{neut} games.

Diophon the son of Philo conquered ^{impf} at the Isthmian ^{neut} games in leaping, in swiftness-of-foot (Ionic), in the quoit, in the javelin, in wrestling.*

Λαυθάειν, 'to be concealed,' takes an accusative in the sense of 'to be concealed from,' 'to escape the notice of :'

If any man hopes (counts-upon) when doing (ἐπὶ) any thing to escape-the-notice-of ^{ut} God, he is-mistaken.

The middle verbs εὐπτεσθαι, κόπτεσθαι, 'to strike one's self,' take an accusative in the sense of 'to strike one's self for, to bewail,' like Plangi in Latin :

When (If-consequently) the Egyptians bewail ^{acc} the God not named by me ^{acc}, then they bring-out the cow.

I hid ^{a 1} the dead man in my robes and bewailed ^{a 1 m} (beat-upon) him. (Make "and bewailed" one word.)

Ἀλίσσω, 'I err,' takes an accusative, in the sense of, 'I err against, I offend against :'

*The dative is very frequently used. Isocrates:—Εἰ τις ἐμὸν ἱππὸν οὐκ ἀνέβη ΟΛΥΜΠΙΑΣΙΝ.

Amphitryo greatly offended-against ^{a 2} the immortals.

To offend-against ^{a 2 m} the immortals who possess wide heaven.

Lest he should kill ^{a 1 opt} (kill-entirely : *Æolic form*) him, and offend-against ^{a 2 subj m} the behests of Jove.

So εὐσεβέω, ἀσεβέω, are used with an accusative of the thing, εἰς or πρὸς being understood :

Let there be (ἑστῶν) indictments against these ^{scn}, as having violated ^{a 1} the messages and commandments of Mercury and Jove.

In later writers these verbs take an accusative of the person.

In poetry the verbs to 'stand, sit,' take an accusative of the place.

O lady, who sittest in the temples (palaces) of Thetis.

Phœbus sitting on a tripod.

An arrow lying-by (sitting-at) the heart.

Stand ^{a 2} some ^{scm} (the indeed) of you in this public-road (cart-road), and-others (but the) in another road.

In prose these accusatives follow prepositions : ἐπὶ and πρὸς.

They sit at (upon) the altar ^{acc}.

Sitting-down ^{scn} ^{P1} suppliant at (towards) the temples ^{acc}.

And sometimes in poetry :

They sat ^{impf dual} down-on benches ^{acc}.

13. *With verbs of motion an accusative is put in two ways :*

To mark the place whither or the person to whom one comes or goes

When the divine woman (of women) came ^{a 2 m} (came-from) to the suitors. (Πρὸς, εἰς, &c. are understood.*)

Polynices came ^{a 2} to this land not at-all (any ^{scout}) meanly rattling with many horses ^{dat} and ten-thousand shields (arms).

By whose hands ^{dat dual} I was sent-away-privately ^{a 1} to the plain of the Phocians.

2. *To mark the way in which one goes :*

* So Virgil : "Italiam Lavinaque venit Littora." And Shakspeare : "Till he arrive a place of potency."

He goes a fruitless way. (*Karà, δὲ, &c. are understood.*)

He, at-the-time-when the evening lights (*torches*) did not any longer burn ^{impf} (*glow*), having taken ^{a 2} a double-edged spear, raved ^{impf} to go (*creep*) abroad in-a-furious-manner (*Say, unmeaning departures acc*).

You went-the-road ^{a 1 pl} (*progressed*) along-with the Athenians ^{acc}, who-went an unjust road (*way*).

Thou O Sun ^{acc} who-drivest-thy-chariot through the high (*sublime*) heaven.

Some spy (*beholder*), who-saw ^{a 2 part} (*saw-into*) him bounding (*jumping*) along the plains with a fresh-sprinkled sword, tells me this.

14. With the Verbs to 'swear,' the Deity or person by whom one swears, is put in the accusative ; governed by *πρὸς, &c.*

I swear by the earth, and the holy majesty of the Sun.

They swear by those-men-who-are-said (*the men said*) to be ^{a 2 m} (*become*) the justest and best among (*beside*) them ^{dat}.

I swear by this Olympus, you shall not rail-at me with-impunity.

Hence in the passive these verbs are used for to 'be sworn by.'

I have been wondrously pleased ^{a 1} (*gratified*) with your Gods ^{dat}. Jupiter sworn-by is an-object-of merriment (*ridiculous*) to the-knowing.

15. The substantives *χρῆσις*, *χρησις* (*Homeric*), *χρησις* (*Attic*), take an accusative of the person wanting, and a genitive of the thing or person wanted, the verb being frequently understood.

Why does a need of me come to you ?*

A need of good (*virtuous*) counsel presses on all the Greeks.

What want of me has come to you ?

* [Euripides in *Hec* : 970, has an expression very similar to the above, which is from Homer. The construction is almost exclusively Homeric. The Attic construction for this meaning requires *δεῖ*. Vid. Sandford's *Ess.*]

He is-gone taking (*carrying*) the ship (*Ionic*) from me ^{dat} ; I want it (*Say, a need of it springs me*).

But who has now assembled ^{a 1} us here ? whom does necessity (*use*) press (*come*) so-greatly ?

Having taken ^{a 2} from-within *that*, the want of-which (*ἔσθου*) particularly possesses you.

The impersonals *χρῆ* and *δεῖ* are similarly used :

You shall relate what (*ἔσται*) you-want.

Telemachus, you-have-no-opportunity-for diffidence any-long-er.

I have come ^{a 2} to see whether you-need either my ^{art} hand or *that* of my confederates in any ^{acc} thing.

16. *Passives, if they retain their passive sense, are often accompanied by an accusative. Thus with verbs, which govern a double accusative in the active, the thing is put in the accusative in the passive also.*

Being demanded ^{pf pass} (*exacted*) tribute ^{art} (*taxes*) by the king ^{acc}. (*That is, Having tribute exacted from him.*)

They were not stripped-of ^{a 1 p} (*taken-from*) their-desire (*the accut coveting*) of the sailing by the cumbrousness ^{acc} of the equipment. (*I. e., Their desire was not taken away by it.*)

The president of the blessed Gods will have need (*use*) of *me* to reveal ^{a 1} to him the new stratagem by-which he is being robbed-of his sceptre and his honors.

It is-present for me to bewail, stripped-of ^{pf pass} *from* the possession of my paternal wealth.

I grow-old being taught always many things.

Being instructed ^{a 1} in music by Lamprus ^{acc} and in rhetoric by Antiphon.

The women shall be clothed ^{mid} with virtue instead-of garments.

Clothed ^{pf pass} (*Clothed-upon*) with bravery.

They witnessed ^{pf} (*bore-witness*) that-they-saw (*mark 1st*) me

struck by Canon ^{acc} and stripped-of (*stripped-off*) my-garment
(*the garment : making one word of the two*) by him.

I was persuaded ^{acc} these things by you ^{acc}.

Self-conceit ^{acc} is called ^{pf} ^{pass} (*named-by-change*) by the contrary name, want-of-sense.

Threatened ^{pf} ^{pass} (*Threatened-against*) dreadful ^{acc} things by
(*at-the-hand-of*) you ^{acc},

So the thing is put in the accusative, when the verb takes an accusative of the thing and a dative of the person :

Those (*The*) of the Athenians who were charged ^{pf} with the watch.

I was elected-to ^{pf} ^{pass} the command (*empire*).

He leaves an ancient tablet inscribed ^{pf} ^{pass} (*written-in*) with signs (*watch-words*). (*So Virgil : "Inscripti nomina regum Flores."*)

Æthiopians girt ^{pf} (*without augment*) with leopards'-skins and lions'-skins.

The last sentence may be translated : "Having skins girt round them." The same mode of translation may be adopted in many of the others. It seems necessary in the following :

They wore ^{impf} shields ^{acc} without handles, directing (*regulating*) them by leathern bands ^{datt}, having-them-tied about their (*the*) necks ^{datt} and their (*the*) left shoulders.

Wesseling remarks on this sentence : "Reiske alters περιχειμένοι into περιχειμένας, i. e., ασπίδας ; or περιχειμένοις. It will be sufficient to supply αὐτάς." Schweighæuser in his translation supplies αὐτούς, i. e., τελαμῶνας.

In the same manner ; instead of the sentence Τὸ τραῦμά μου ἐπιδέϊται, "My wound is bound up," the Greeks say, Εγὼ ἐπιδέομαι τὸ τραῦμα, "I have my wound bound up." In these cases κατὰ, εἰς, or περὶ are usually supplied : "I am bound up as to or as regards my wound :"

Cut-off ^{pf} ^{pass} (*Reaped*) as to the root of all his race. (*That is, Having the root of all his race cut off.*)

You have been shorn-off ^{pf} *as to the summit of your towers.*
(*I. e., You have had their summit shorn off.*)

He shall be burnt-completely *as to his (the) eyes* ^{duat}.

There were left-behind ^{impf} of the soldiers those-who-were
(the) injured ^{pf paaa} (*destroyed*) *as to their (the) eyes* by the
snow ^{scn}, and those-who-had-their-toes-rotted-off (*the rotted-off*
^{pf mid} *the fingers* ^{acc} *of the feet*) by the cold.

I have my goods pawned. (*Say, I am pawned the riches.*)

17. Similar to the constructions in the last part of the above Rule are the following; in which the accusative depends on *κατά, περί, εἰς, &c.**

I am-in-pain (*grieve*) still in this finger ^{art}.

You are extremely like him ^{dat} in head and in your beautiful eyes. ("You are like" is *ὅμοιος*.)

She is-like (seemed-like ^{pf mid}) the immortal Goddesses in (into) face.

Achilles quick in the feet.

Blind *as to* the ears and the mind and the eyes.

Dreadful in fight.

Endeavour to be in body ^{art} fond-of-labor, and in mind ^{art} (soul) fond-of-wisdom.

To ail *as to* the eyes.

To be well (in health) *as to* the intellects.

Socrates, (*Say, O Socrates*) you are a fortunate man, in ^{reg}gard to such ^{art} things.

If the body of any-one was great *by* nature ^{dat} or *by* mode-of-bringing-up ^{dat}, or *with respect to* both ^{neut acc pl}.

* [In all combinations an accusative may be put with verbs and adjectives, when the idea of the verb or adjective is to be more accurately determined by an additional circumstance, when in English we say "with respect to." *Matthiæ.*]

18. Hence, especially in poetry, the accusative is put for the dative generally :

All the stars (*portents*) with which (*the*) heaven has been crowned ^{pf}.

Chastise them with these (*the*) solemn words (*observations*).

They daub all their (*the*) body and their (*the*) face (*countenance*) with this ^{acc neut} stuff pounded.

Things wrought by the same art.

Hence the accusative is put adverbially :

With quickness. (*I. e., Quickly.*)

In the quickest ^{fem} (*speediest*) way.

At-first. (*The first* ^{acc fem} ; *i. e., ὁδόν.*)

With respect to the end. (*That is, Finally.*)

Greater by much ^{neut}. (*That is, Much greater.*)

Better by much ^{neut}.

Better by a great ^{neut} deal.

There the Goddess standing ^{a 2} exclaimed ^{a 1} in a great and terrible ^{neut} manner.

Having laughed ^{a 1} in a very (*much* ^{adv}) merry ^{neut} manner.

Sometimes the neuter plural accusative is used adverbially :

The Athenians were hurt ^{impf} greatly.

You will hurt me not more (*greater : in a contracted form*) than yourselves.

To assist a little.

To one-who-has-benefited (*The having benefited* ^{a 1}) another in the greatest manner.

19. The accusative (governed by *κατὰ, ὡς, πρὸς, &c.*) answers to the question, 'How far?' 'How deep?'

Ephesus is-distant from Sardis three days' journey (*way*).

This ^{art} day ^{dat} having advanced ^{a 2 pl} (*gone-forward*) about (*as*) forty stadia

A river having *its* breadth more than (*than upon*) two stadia.

So, in definitions of time, to the question 'How long?'[#]

They fought ^{impf} ten full years.

They contended ^{impf} all the day. *A long time.*

Aged not-yet (*neither-yet*) twenty years.

Cares for his father ^{scn} kept-awake ^{a 1} Telemachus through the ambrosial night.

And to the question, 'How long since?' 'How long before?':

They did ^{impf} this very ^{art} thing yesterday and the third day before this (*i. e., three days ago*).

Remember ^{pf pass pl} that (^{ōri}) Philip was announced ^{a 1} (*reported-from*) to you the third or fourth year before this as besieging the wall.

The tyrant Ardiaeus was-born ^{plup mid} the thousandth year down-to (*unto*) that time ^{art} (*i. e., a thousand years before that time*).

He-having-arrived the third day before this (*i. e. three days since*).

The ^{neut} inscriptions written ^{pf} the ten-thousandth year ago.

He finds (*seizes-down-upon*) the daughter of the prefect-of-the village married ^{pf pass} the ninth day before.

In the following passage the mode of calculating the time past is reversed; as it may be in some of the preceding:

You are now (*already*) bearing-arms for the tenth year since you began; and yet you are accomplishing nothing. (*Say, You bear-arms, and you accomplish.*)

The accusative answers also to the question, 'When?':

Death will come (*be*) to me whether (*or*) it be the morning, or at the time of dusk ^{scn}, or at mid-day.

He gives (*Poët.*) two brats to a shepherd to nourish, having charged ^{a 1 m} (*given-in-charge*) him to bring-to them goats at the proper-time.

By night.

By day.

* [Sometimes the noun is in the genitive, expressing length of time; but it is probable another noun is understood to govern it. *Dunbar.*]

20. *A verb compounded with a preposition takes an accusative, if the preposition of itself, in the same sense, governs the accusative.*

Why do you rush-on this enterprise ?

They brought-into ^{a 1} the wall these provisions.

To fall-into ^{a 2} a calamity.

To throw ^{a 2} a wall round the city. (*Put "throw round" in one word.*)

To draw ^{a 1} the ships through the isthmus. (*"To draw through" is διειρύειν.*)

Having brought the ships over the isthmus. (*"Having brought over" is ὑπερνεγκόντες. See the note.**)

Even verbs, which are compounded with prepositions, which do not govern an accusative, sometimes takes an accusative.

We passed ^{a 2} (proceeded-from) the streams of Asōpus. (*Here παρὰ seems understood. Homer has παρεξελθεῖν Διὸς νόον.*)

To escape ^{a 2} (fly-from) death. (*Properly, To fly death and go from it.*)

21. *The accusative is put absolutely ; 1st. in apposition to an entire proposition.*

Let us kill ^{a 2} ^{ab} Helen, a bitter pain to Menelaus (*Attic*). (*This does not mean that Helen is in herself a pain to Menelaus ; but that to kill her will cause pain to him. We may supply ὁ θῆσι. If we supply τὴν ἐσομένην, in this case λύπην will depend in construction on the word Ἑλένην, but will still depend on the whole of the preceding part in its true meaning.*)

And, as a proof ^{ac} of these things, going ^{a 2} to-Pytho, ask (*enquire-into*) this, if I have expressly reported ^{a 1} to you the things delivered-by-the-oracle. (*Ἐλσυχον may depend on a preposition ; or on this ellipse : [Make this] trial.*)

* ^a "With the exception of *περιτρασθαι*, it is more common for the preposition to be repeated with these verbs. On the other hand, many verbs are more frequently constructed with the dative : *ἀμφιβάλλειν τί τι.*" *Matthiæ.*

Do you deny *it*, having killed ^{a 2} (*killed-utterly*) her?—A sorry denial! for—I-wish *I had killed her*. (*That is, ἀπνέουμαι ἀπνέουσιν.*)

2nd. *It is sometimes put at the beginning of a proposition with the sense of "In regard to," or "As to."*

Your mother ^{acc}—, if her (οἰ) mind (*fancy*) listeth to marry ^{raaa}, let her go ^{a 2} back to *her house* ^{acc} (*abode*). (*That is, In regard to your mother, ἐπὶ.*)

The columns ^{acc} which Sesosthis placed ^{impf} (*caused-to-stand*) in (*down-in*) the various districts ^{acc},—the greater-number-of-them (*more : Ionic*) appear no-longer to-exist (*remaining-over : fem. pl. Ionic*).

The Greeks who-dwell (*the dwelling*) in Asia ^{art}—nothing certain (*sure*) is said *about* whether they follow.

But seditions ^{art} and slaughters ^{art} and overthrows ^{art} of states ^{art}—those *men* have made ^{pf} all the cities, except (*save*) a few ^{acc}, full (*crammed*) of such ^{art} calamities.

*But *as to the thriving* ^{pl} of the boy, not three days transpired ^{a 2} (*held-apart*) before (*and*) he threw ^{a 1} (*hurled*) him on (*into*) an unfrequented mountain.

Sometimes the accusative is not at the beginning :

The same things with you please me ^{dat} (*i. e. the same things please me which please you*) in regard to him-who-is (*the*) unkindly-disposed to this city.

Here ἐπὶ is to be understood ; but, after all, this case is hardly to be classed with the foregoing. In many cases the writer may be thought to have quite forgotten his first construction, if not to have been purposely negligent of it :

And as to Caunus ^{art}, which was not willing (*inclined*) before to join-in-alliance, as they burnt ^{a 1} (*burnt-in*) Sardis ^{art} (*Ion.*) ;—then that (*this*) also united-with ^{a 2 m} them ^{dat}.

As to the trouble attendant-on (*the according-to*) the war ^{acc},—lest it should be (*become : a. 2. subj.*) much and yet we should

* [A rare position ; but justified by emphasis. See Porson's letter to Dalzell. Sandford. The passage is from Sophocles.]

succeed (*be-above* ^{a 2 subj}) not-any-the-more-for-that—let even those ^{acc} words satisfy (*imperative*) you ^{dat pl} in which I have often at-other-times shown ^{a 1} (*shown-clearly*) that the same ^{acc} (*i. e. the trouble*) is not rightly apprehended ^{part} by you.

When the accusative is followed by the accusative of the relative, the case may be accounted for by attraction :

Helen ^{acc}, whom you erred ^{a 2} in-being (*being*) eager to destroy ^{a 1} (*ruin-utterly*), is she whom you see (*mark*).

And so may be explained the passage above, respecting Sesostriis. So Virgil : "*Urbem quam statuo vestra est.*"

22. The accusative of the pronoun is sometimes put in emphatic addresses, with the omission of λέγω, καλῶ, &c.

You ^{acc} who-incline (*the* ^{com} inclining) your head (*pate*) to the ground ^{acc} (*plain*),—do you acknowledge or deny (*deny-downright* : with μή) that you have done ^{pf inf} these things ?

Holla !—you ! (*Say* : "*This* ^{voc masc}, O you ^{acc} ;" putting *tu* at the end.)

O wretched (*timid*) me !

The verb is sometimes supplied :

You ^{acc} who-are-eager (*the being eager*) to see (*mark*) the things which you-ought-not, Pentheus I mean, come-out before the house ^{scn pl}.

23. Accusatives are sometimes put, which may be explained by supplying εἶχον.

You-man-who-have (*i. e.*, εἶχον) the purple-garment, who may-you-be ?

They take-up the dead man, having his (*the*) body inclosed-in-wax ^{pf}, and his (*the*) bowels purified ^{a 1}, full ^{com} of chopped ^{pf} galingal and the seed of parsley.

After these ^{acc} things they went ^{a 2} (*came-from*) to (*upon*) the river ^{acc} Zabatus, having the width of four plethra.

Εἶχον is sometimes supplied :

A horse-course, having the breadth of a stadium.

With accusatives of art and science it signifies to know :

He (*The*) that understands arithmetic ^{acc}.

They *who* understand the language more accurately.

24. *Another kind of accusative absolute or independent proposition is* *δυσὶν ἄτερον*, "one of the two."

We-must do nothing (*not-any-one* ^{acc}) until-we-find the Greeks—one of the two—either co-operating *with us* or having much good-will *towards the-line-pursued* ^{acc} *by us*.

Here *πράττοντας* *may be supplied.*

CHAP. II. PART FOURTH.

THE INFINITIVE.

1. *The infinitive is put after verbs which imply any object whatever, and which require another verb to express that object.*

First, in cases where the same subject of both verbs is the same : as thus :

I wish to speak. I wish to speak-of Cadmus.

In each of these cases both verbs have the same subject "I." So in the following :

I long to dwell-in that house ^{acc} ^{pl}.

Endeavour to save ^{acc} ¹ me.

They dare to pillage (*bear*) the temples (*fanes*) of the Gods.

He shall not be able to kill ^{acc} ² one man.

It-is-not-permitted to slaves to hear.

If any-one is speaking ^{acc} or intends to speak.

We are able to contend against (*towards*) one woman ^{acc}.

They learn to live well.

A child is taught to say *things*, of which he has not a knowledge.

Secondly, in cases where the subject of the verbs is different, and where in Latin "ut" must follow :

Beseech the ruling (*having-power-over*) Gods to pity ^{a 1} you.

I do not exhort (*commend*) you ^{dat} to will *towards him* great evils.

He persuades Orestes to kill ^{a 1} his mother.

I order (*enjoin-upon*) you ^{dat} to remain.

He was forbidden ^p (*interdicted*) by (*according-to*) law ^{acc} to use a horse ^{dat}.

They made ^{a 1} Agesilaüs retire ^{a 1} (*retire-upon*).

Tell (*Utter*) me, if you wished ^{opt} (*were-inclined*) to get ^{a 1 m} (*work-upon*) any of your (*the*) acquaintance, when (*ὁπότῃς*) he sacrifices ^{opt}, to invite you to (*upon*) dinner ^{acc}, what would you do (*a. 1. subj. with ἂν*) ?

It happened ^{a 2} that Fabius ^{acc}. (*accus.*) then was-ill-spoken-of ^{a 1 act inf}.

How is it just to drag (*carry*) the suppliant *by* violence ^{dat} ?

There is a necessity *that* you ^{acc} should do ^{inf} these *things*.

In the subsequent passages also the construction is different from the Latin :

The fire very-nearly-destroyed (*was-short-of* ^{a 1} *very-little* ^{acc} *to destroy* ^{a 1}) the Plataëans.

No-one advanced-against *him*, though-he-failed (*a. 2. dat. part. of ἀπολείπω*) but a little ^{acc} of-going (*to come-from* ^{a 2 m} : *Ionic*) to Athens ^{acc} itself.

I know-well ^p *mid* (*know-thoroughly*) *that* you ^{acc} are not (*μή*) *by* nature ^{dat} disposed ^{acc} to plan evil *things*.

All *things* are-constituted ^p *so as to* decline.

Having chosen ^{a 1} (*elected*) Melanthius to be their (*of them*) commander.

It is clear that *any one* appointed ^{a 1 p} to steer or to lead-an-

army, who-did-not-know-how, would cause-the-death-of (a. 1. opt. *Æol.* with *ἀν*) those of whom ^{acc} he would wish ^{opt} (be-inclined least of all to cause the death.

He was getting-ready to bring-help against (upon) them ^{acc}.

Επιμελεῖσθαι, επιμέλεσθαι however take ὅπως :*

Cyrus ^{art} attended ^{impf} (paid-regard) to this ^{acc} that (in-what-way) his men should never (not-at-any-time) go ^{2 opt} (go-into) to (upon) breakfast ^{art acc} and dinner ^{art} without-having-well-worked-themselves.

And ὅτι or ὥς is generally put after πείθειν, when πείθειν is not followed by the action which is implied by the persuasion, but by the object of the persuasion :

I have often wondered ¹ by what reasons ^{dat} the accusers persuaded ¹ the Athenians ^{acc} that Socrates was ^{opt} worthy of death. (Say, "Socrates ^{acc} that he was.")

The other verbs or senses of verbs mentioned in this rule are sometimes followed by a conjunction :

For Venus wished ^{impf} that (so-that) these things should be ^{inf} (become).

You desire-earnestly (Ionic) that you shall govern (lead-an-army) Greece ^{art} (genitive).

I-am-consulting (I consult) how (in-what-way) I may fly-from (fly-away-from) you ^{acc}.

Is it possible to (so-as) take ^{2 inf} a view of it near (from-near) ?

You shall have the power to (so-as) do ^{1 inf} these things.

Neptune continually besought ^{impf} Vūlcan that (in-order-that) he would release ^{1 opt} (*Æolic*) Mars (*Ionic*).

* [In Latin we say *oro te, ut venias*; *hortor te, ut scribas*, &c.; but what is in Latin expressed by the conjunction and verb must be rendered in Greek by the infinitive. To this rule, however, *ἐπιμελεῖσθαι* constitutes a regular exception, and is followed by *ὅπως* with the finite verb. *Matthiæ. passim.*]

[The infinitive following *ὅπως* occurs occasionally in Attic Greek; in *Soph. Aj*: 377.]

They begged ^{impf} (*petitioned*) of the commanders that (*in-order-that*) they would take ^{opt} (*lead-back*) them home (*back*).

They begged ^{impf} (*petitioned*) of Aristagoras ^{art} (*Ionic*) that (*if-in-any-way*) he would give (*hold-out-to* ^{a 2 opt}) them some reinforcement (*ability*).

They exhorted-one-another ^{impf} (*urged-beside*) not (*ὅπως μὴ*) to suffer ^{fut indic} the barbarians to pass into Greece ^{art}. ("To suffer to pass" is *παρίημι, παρήσω*.)

He did not persuade ^{impf} the Chians to (*so-as*) give ^{a 2 inf} him (*himself*) ships.

It happened ^{a 2} that (*so-that*) neither-of-the-parties had yet at-all (*not-any-one* ^{neut acc}) touched ^{a 1 m} (*handled*) the war ^{gen}.

They got-ready ^{impf} to (*in-order-that*) make-an-attack ^{fut indic}.

They have caused ^{a 1} that (*so-that*) many ^{acc} should doubt ^{inf}.

2. The infinitive is put after verbs to 'say, deny, mention, announce, show; think, mean, hope, and seem;' as in Latin. Of this we have had abundant instances. So after *εἰθεῖν*, 'to be announced;' for *ἀγγέλεσθαι*.

When (*When-indeed*) it was-announced (*came* ^{a 2}) to him that he should help (*succour*) his (*the*) country ^{dat}

Yet verbs to 'say' take *ὅτι* and *ὥς*, many instances of which have been seen before. But this is seldom the case after *ἐλπίζω* and *δοκέω*.

Verbs to 'fear' are not regularly followed by the infinitive, but by *μὴ* with the finite verb, as "*Ne*" in Latin. Yet here also the infinitive is sometimes put :

His father sent ^{a 1} him away, fearing-greatly that he would die ^{a 2}. (*Ἐκπέμπω*, 'I send away.')

Fearing ^{a 1} (*Frightened*) that you ^{acc} should die ^{a 2}.

And after *κινδυνεύω* the infinitive is generally put :

The whole city was-in-danger ^{a 1} of-being-destroyed ^{a 2 inf}.

After verbs to 'deny,' *μὴ* is frequently put before the infinitive :

Do you deny (*deny-downright*) that you have done ^{pf} these things?

I forbid (*disallow*) you to admit *Adrastus* into this land.

We are hindered from-learning (*to-learn* ^{a 2}) what things I wish (*am-inclined*).

He shall defend (*extricate*) me from dying ^{a 2 inf}.

I made ^{a 1} mortal men to cease from foreseeing ^{inf} their fate (*allotment*). Παύω, 'I make to cease.'

So-that-they-rendered-them-incapable of-cutting-them-off-by-a-wall (*not-to-wall-them-off*) any-more.

If (*Provided*) I escape ^{a 2 sub} (*run-from*) dying ^{a 2 inf}.

He narrowly fled ^{a 2} (*fled-from*) from (τοῦ μῆ) being stoned ^{a 1 p inf} (*stoned-downright*).

In-order-that any of the barbarians might beware ^{sub} in-after-time of-being-the-first-to-do (*to begin doing*) injurious deeds against (*towards*) the Greeks.

Disbelieving ^{p1} that he ^{acc} would come ^{fut inf}.

And before the finite moods :

You forbade ^{impf} (*interdicted*) me to (ὅπως) reply ^{opt}.

You disbelieve that virtue ^{art} is ^{sub} knowledge. (*Put here on after μῆ*).

3. As the verbs δύναμαι,* &c., take an infinitive, so do the adjectives δυνατός, &c.

Most able (*potent*) to speak and to act.

Clever in-speaking (*to speak*).

Qualified to speak ^{a 2} (*remark*) and to act ^{a 1}.

The darkness (*obscurity*) of night (*time-of-thought*) is meet to be-unhappy-in ^{a 1}.

The Thriasian plain is the most suitable (*befitting*) plain of our ^{art} (*fem.*) country to fight-in ^{a 1 m}.

Keen ^{p1} in-planning-and-in-executing (*to excogitate* ^{a 1} and *bring-to-an-end*).

Inferior-to none ^{sen} in-discovering what-is-proper.

Not slow to avenge (*punish*).

* But, besides this, the infinitive here may be considered as depending on εν τῷ understood. Δεινός εν τῷ λέγειν.

O Træzenian plain, how (*as*) many *things* you have delightful (*fortunate*) for one to spend-one's-youth-among.

To you there will be fresh (*new*) grief at the loss ^{dat} (*bereavement*) of a husband (*man*) of-such-avail (*such*) in-keeping-off (*to drive-away*) the day of-slavery (*servile*).

There is not such a heart to me *that I* should be enraged ^{pass inf} rashly.

Of-what-kind would ye be ^{opt} (*contracted with* $\kappa\varsigma$) in-helping (*to-drive away*) Ulysses ^{dat} (*Ionic*), if he should come (*arrive* ^{2 opt}) ?

Such-as he was (*Poët.*) in-accomplishing both deed and word (*observation*).

One man is better (*more-powerful, i. e. more fit*) than ten-thousand women ^{acc} to see (*mark*) the light.

The city is worthy to be admired.

She is (*has sprung-up* ²) worthy to-be-aborred-by-all-women (*all women* ^{dat} to *abhor*).

Themistocles ^{acc} was worthy *that men* should admire ^{acc} him (*i. e. to be admired*).

They were worthy *that men* should fine ^{acc} them (*i. e. to be fined*).

It is impossible *that* an end ^{acc} of these ^{acc} reasonings should be made ^{acc} ¹ ^{pass inf} (*placed-upon*) by you ^{dat} (*i. e. that you should put an end &c.*).

Conjunctions are placed after these adjectives :*

Qualified so-as to govern.

And prepositions are so placed :

Quick at (*towards the* ^{neut}) executing ^{acc} ¹ ^{pass inf} (*doing*).

4. The infinitive in the following constructions may be in some measure compared with those in the preceding Rule. But we may

* [*ὥστε* is sometimes omitted, but more frequently the Attic writers insert it after verbs or adjectives where it is not required by the sense : thus Eurip: Hippol., 1323, Κυπρις γὰρ ἠθελ' ὥστε γιγνεσθαι τὰς. So in Plato, after ἀδύνατος, ἱκανός, &c. Sandford.]

conveniently supply *ἐν τῷ, κατὰ τὸ, ὥστε, &c.* : *of which more hereafter.**

Most persuasive in-speaking (*to speak*).

Equal to *the* winds in-running (*to go-fast*).

Not-easy to be tamed *².

A mule very-hard ^{1c} to tame ¹¹.

An angry man is easier to guard-against than a sullen man.

Fair to-be-seen (*beheld*).

The Borysthenes is very-sweet to drink (*be drunk*).

Whiter ^{1c} than frost ^{1a} to look-at ² (*see-to*).

Such is this ¹¹ land said to be, to look-at ² (*behold*). (*That is, in appearance.*)

You are disposed-to-refuse *me*, to look-at ² (*behold*). (*That is, as your looks show.*)

The sign of a stern, made-of-bulls'-feet, to look-at (*mark*). (*That is, as it appears to the sight.*)

There is now nothing just (*like*) among mortals ¹¹ except the-name (*to name* ¹).

This infinitive follows verbs :

And some God guided ^{impf} (*led-the-way*) *him* through the obscure night ^{acc}, neither did he appear ^{impf} (*appear-before*) so-that-one-could-see ² (*behold*) *him*.

She is-conspicuous as a queen (*tyrant*) to look-at (*look-into*).

And it follows substantives :

They finished ¹¹ (*did-thoroughly*) the mansion so-that-it-was-astonishing to look-at ² (*behold*) *it*.

5. *The infinitive stands also after various other verbs to express an object. Here ὥστε, εἰς τὸ, &c., may be supplied.*

Let us give ² ^{sub} Helen to *the* Atridæ to lead-away.

To give (*hold-out-to*) himself to *some one* to strike.

They give a babe to herdsmen to expose ² *it*.

* [An infinitive is sometimes put with words which express a quality, and shows the respect in which that quality obtains, where in Latin, after adjectives, the supine in *u* or the gerund in *do* follows. *Matthiæ.*]

To intrust ^{a 1} boys to some one to instruct ^{a 1}.

In-which-place lie rosy and hyacinthine flowers for the Goddesses to pluck.

He raised-himself ^{a 1} (*hurried*) to rush-forward ^{a 1 m} against (*opposite-to*) the gates (*old genitive*).

He went ^{a 2} (*journeyed*) to go (*a. 2: old form*).

The Persians seeing (*marking: Ionic*) the Greeks hurrying ^{pf pass} to pursue.

Having rushed ^{a 1 pl} (*hurried*) to (*towards the neut*) pursue.

We are-come to learn.

The Corinthians turned ^{a 2 m} to the men ^{acc} to murder them.

Xerxes sent ^{impf} a horseman to see ^{a 2 m} (*behold*) what (*whichever*) they were doing ^{opt}.

After μένειν and its compounds:

Jupiter waited-for ^{impf} this (*the*), to behold ^{a 2 m} the brightness of the blazing ship (*Ionic*).

The water of Castalia awaits (*waits-upon*) me, to bedew ^{a 1} my hair (*tresses*).

They waited-for ^{impf} (*waited-upon*) the building (*house-building*) of the walls to be completed ^{a 1}.

ὄσπερ, &c., may be supplied in the following also:*

They excluded ^{a 2} the Mityleneans from the sea ^{gen} so that they did not (*μή*) use ^{impf} it.

Here is this hair (*curl*) for you to crown (*shade-over*).

Where are the Phrygians so that they may help (*ward-off*) us?

There are also others at hand to help (*ward-off*) us.

For the very (*greatly*) rich man is not more fortunate than-the-man-who-lives-from-the-earnings-of-the-day, unless fortune attends (*follows-upon* ^{a 2 opt}) him ^{dat} so that he ends ^{a 1 inf} life ^{art} well, having many blessings (*fair* ^{neut pl}).

6. The Latins say, "Dico TE esse benevolum, non illos;" and the

* [The infinitive alone is also put where the preceding verb or the phrase gives a complete and independent sense. *Matthæa*].

Greeks use the same construction. The Latins say, "*Dico ME esse benevolum, non illos;*" but the Greeks say, "*Dico IPSE esse benevolus, non illos.*" When there is no emphasis, the Greeks say, in the latter case, "*Dico esse benevolus,*" IPSE being omitted.*

Nominative with infinitive. You said ^{impf} (affirmed) that you alone drove-away ^{a 1} the destruction (pest.)

I will persuade you that I am your master (lord ^{nom}).

They said ^{a 2} (asserted) that they were worthy (just), having-received ^{a 2} (having got-from) the reward, so (thus) to depart (go-out).

He told ^{a 2} (remarked) me that himself (self) had tried ^{pf p 11} (endeavored) both ^{neut pl gen}, and that that ^{acc} man had not.

I came-out ^{a 2} (went-out-of) willing from (ἐξ) this land ^{acc}, in-order-that (so-that) I myself might rule again, having taken ^{a 2} the rule in-turn.

Genitive with infinitive. The Syracusans were stirred-up ^{part} (redupl.) not (μὴ) to overlook (disregard) the ^{neut} affairs of the Athenians, as-the-Athenians-were-themselves-convinced that they were ^{inf} no-longer (no-more) superior-to ^{acc} them ^{acc} (i. e., the Syracusans) either (not-either) in their ships ^{art} or (not-either) in their land-forces ^{art}.

Dative with infinitive :

He will not afford a plea to any-one (none) to be ^{a 2 m} (become) cowardly.

It is-natural to (in) some men, the (how-many ^{dat neut sing}) more they have ^{sub} (with ἄν) the necessities-of-life abundant, to be so-much ^{dat} the more-insolent.

* [When a person speaks of himself, or when the nominative to the verb upon which the infinitive depends, and the pronoun or adjective preceding or succeeding the infinitive respect the same person, then the accusative of the pronoun is not expressed before the Infinitive in Greek. If a person speaks of himself *emphatically*, the pronoun is usually put in the nominative before the infinitive; but if another person is spoken of, the accusative is used.]

[If ever an accusative is used when the subject of the leading verb is indicated, it is always with the accompaniment of a reciprocal pronoun. Viger.]

*But there are many exceptions ; and the accusative is put with the infinitive (1) for the nominative :**

Croesus thought ^{imp^t} that he (himself) was the most fortunate of all men.

Neither do I think (assert) that I have-forgotten (λελασμένος ^{εμⁱ}) my bravery ^{acc}.

(2) *For the genitive :*

It is the custom of prudent men, if they are not (^{μὴ}) injured ^{op^t}, to rest-quiet ; but when injured ^{acc}, to go-to-war.

I request (petition) of you ^{p^l} to decree ^{a¹ m} the things just, reflecting ^{acc} (having-in-mind) that

(3) *For the dative :*

It was formerly to us the most honorable ^{acc^{ut} p^l} thing to gain-renown by going-frequently to war ^{acc p^l}.

It is pardonable (pardon) to you to say these things, not (^{μὴ}) suffering ^{acc} ^{acc^{em}} ill (i. e., not receiving ill treatment) as I do.

Hence the two constructions are interchanged :

To whom it happened ^{a¹} (^{ὑπάρχων}) either to be the sons ^{dat} (male-children) of kings, or to be themselves ^{acc} by their (the) nature ^{dat} fit for it.

It-would-be then better (more lucrative) for me ^{dat} either to return (go-back) having killed ^{a¹ acc} (killed-entirely) Achilles (Ionic), or to perish ^{a² m} (be ruined) myself ^{dat} (self) gloriously.

7. *If the leading verb by itself governs another case than the accusative, the infinitive is preceded either by the case which the verb governs or by the accusative.*

I order you ^{dat} to do this.

I order you ^{acc} to do this.

Μένω, "I expect," takes an accusative and infinitive :

* [A nominative is sometimes found where an accusative might be expected ; but then it is referred to a subject existing in the thought and not in the expression. *Viger.*]

Always expecting ^{rem} (remaining-for) that Orestes will come arrive-upon), I perish (utterly-perish).

So also κινδυνεύειν :

They did not wish ^{imp} (βούλομαι) to-be-in-danger of suffering (to suffer ^{inf}) any-thing from (by) hunger.

The accusative with the infinitive is put especially after λέγω, ἀγγέλλω, &c. When these verbs are in the passive, the subject of the infinitive is changed into the subject of the leading verb, as in Latin :

Cyrus is said to have been-born ^{acc} of Cambyzes as his father

The Assyrian is reported to be-making-an-attack (throw-in) on (towards) the territory.

Or the accusative and infinitive remain :

It is said that Xerxes spoke ^{acc} (remarked) these things.

Sometimes both constructions are united :

The battle was reported ^{acc} to have been ^{imp} mid (become) severe (strong), and it was reported that many died (expired ^{inf} ^{pr}).

With the accusative and infinitive, the verbs λέγω, νομίζω, &c., are sometimes neglected :

They released ^{acc} him, thinking (or saying) that he was not (μὴ) a thief.

They bound ^{acc} (bound-down) him, thinking that he was a thief.

Then it is said that (how-that) he sent-away ^{acc} being-apprehensive lest they should perish ^{acc} ^{sub} (utterly-perish); but that he thought that-it-was-not-right (not have ^{inf} properly) for himself to leave ^{acc} (forsake) his (the) post. ('Εχέιν depends here, says Matthiæ, on νομίζων, which is contained in κηδόμενος. Schweighæuser supplies λέγων in his translation.)

This takes place after particles, with reference to the foregoing part of the sentence :*

It is said that Apollo ^{acc} (contracted) prophesied ^{acc} (χράω) to

* So Livy : " Jacero tamdiu irritas sanctiones quæ de suis commodis ferrentur ; QUUM interim de sanguine latam legem EXERCERI."

Alcmæon, when it is said that he wandered ^{impf} after the murder ^{acc} of his (the) mother, that he should inhabit ^{pr} this land ^{art}.

Saying ^p that the Lydians for-some-time earnestly-waited ^{impf} : but afterwards (after ^{pres}), as the scarcity-of-provisions ^{acc} did not cease ^{impf inf} (desist), that they sought-for ^{impf} remedies.

He said ^{impf} (asserted) that he honored ^{impf} (respected) the Samians, because his (him ^{dat}) grandfather ^{acc} (art.) was buried ^{3rd inf} at-the-public-expense by the Samians ^{acc}.

I heard ^{1st} that he used-to-say (say ^{inf}) that a big man in-armor seemed ^{impf} to stand-over-against ^{2nd} him ^{dat}, whose (the ^{acc}) beard ^{art} shadowed ^{impf inf} all his (the) shield.

And after the relative,* when the oratio obliqua occurs.

They said ^{impf} that his (the of him) daughter dying ^{2nd} (dying-off), who (the) was ^{inf} his (him ^{dat}) only child, was-the-commencement (first ^{adv} began ^{1st inf}) of his miseries (ills ^{acc}).

8. After verbs to "say," the constructions of the accusative with the infinitive, and of ὅτι and ὥς are intermixed.

He says that Tissaphernes ^{art} does not bring (κομιζω) the ships, and that, not giving the provisions (nourishments), he distresses the navy.

Vice versa the construction of the accus. with the infin. passes into that with ὅτι or ὥς.

Sometimes ὥς or ὅτι is followed by an accus and infin. :

Have you had ^{2nd} a hope that the Gods ^{acc} will have ^{inf} a (some) care (concern) of me so-that I shall be saved ^{1st inf} ?

In many cases this may be accounted for by an involved construction. Sometimes ὥς precedes the primary verb :

The Scythians say that (ὥς : to be put at the beginning) theirs (the their) is the newest of all nations.

* [Thus, too, after the formulæ εἰς ὃν, ἐφ' ὅτι, and the relative particles. And with ὅτι, ἐπειδή, &c. as Plat. : Symp. p. 169. Sandford.]

I am-informed that this *man* served *¹ (δουλεύω) in Samos.*

9. *The infinitive with the neuter of the article (Τὸ, τοῦ, τῷ) placed before it, is often used as a noun. Thus τὸ ἐρᾶν means, 'the circumstance or act or custom of loving'; and is properly τὸ (χρῆμα, πᾶγμα, ἔδος) ἐρᾶν : The act, namely, to love.*

[With regard to the use of the infinitive as a noun, which may take place through all the cases, observe, 1. That the Homeric Dialect does not couple the article with the infinitive in this sense, but that the Attic Dialect does not dispense with the article, except sometimes in the nominative, rarely in the genitive, and sometimes in the accusative governed by a verb; 2. That not only the simple infinitive, but an accusative, or a whole sentence with the infinitive, may be thus used. Sandford.]

1. Τὸ in the nominative : To spit and to blow-the-nose is still disgraceful to the Persians. (Here τὸ answers to our "to." See again :)

To wear-a-sword is a custom which remains ^P (remains-in) to these continentals ^{art}.

To live not (μὴ) honorably, is a great distress.

Not (μὴ) to learn *² these things, is better (superior-to) for you than to learn *² them.

The circumstance, that we being men should sin, is nothing wonderful.

Woe's (οἱ) me ^{dat} the being-incensed at one sick is a vain thing (bad).

The circumstance, that a man, even-if (κἢν) he (any-one) be *^b wise, should learn many things, is nothing disgraceful.

* Matthiæ adds, perhaps rightly, Soph. Trach. 1238 : Ἀνὴρ ὅδ', 'ὧς ἐστὶν κεν, οὐ ΝΕΜΕΙΝ ἐμοὶ Φθίνοντι μοῖραν. But Brunck translates it : "Homo hic QUAM videtur morienti mihi non exhibiturus debitam officii vicem!" Matthiæ adds also a remarkable construction from Xenophon : 'ὧς γὰρ ἐγὼ, ἀπὸ τοῦ αὐτομάτου χθὲς ἡκουτος πλοίου, ἡκουσά τινος *ΟΤΙ Κλέανδρος μελλοῖ ὕξιν, &c.

2. *Tò in the genitive* : * He admonished ^{impf} him to be-careful-of-this (*attend-to the^{scn}*), viz. to be as useful-as-possible (*most useful.*)

A sudden fate (*allotment*) deprived ^{a1} him of life (*the to live*).

I saved ^{a1m} (*rescued-from : without augment*) mortals from going (*το μη μολεῖν*) to the house of Orcus.

Nothing is to me more important *than* this (*the^{scn}*) that (*ὡς followed by an accus.*, as noticed in p. 187) I should become ^{a2m} ^{inf} as-good-as-possible.

What is more delightful (*happy*) *than* this ^{scn} (*this the*), to be mixed ^{a1} with the earth ^{dat} ?

Without wisdom (*the to be-prudent*).

They gave-them-these-orders (*proclaimed these^{acc}*) on-account-of this (*the^{scn}*), that they should not (*μη*) break (*loose*) the treaty ^{p1}.

They are-armed-with-a-spear on-account-of (*by-reason-of*) this (*the^{scn}*), that no-one of the citizens should die (*die-off*) by a violent (*forcible*) death.

I have written ^{a1} the motives why (*on-account-of-what*) they broke ^{a1} (*loosed*) the treaty ^{p1}, on account of this (*the^{scn}*), lest any ^{acc p1} should ever (*at-any-time*) ask ^{a1} (*seek*) from-what such (*so-great*) a war arose (*was appointed^{a2}*).

3. *Tò in the dative* : That (*To-the-end-that*) those-of-you-who-wish-it (*the inclined of you*) may yet more disbelieve ^{sub} the ^{dat} fact that I ^{acc} am honored ^{a1} (*respected*) by the Gods ^{scn} (*deities*).

To-speak of one's (*the peculiar*) benefits is like-rebuking (*similar to the to rebuke*).

By our-being (*the to be*) more experienced ^{nom} we are more daring.

A man seems to differ (*bear-apart*) from the other animals in this (*this the ; as above*), that he longs-for honor ^{scn}.

* [*ἐνεκα* or *ἐνεφ* is often understood. The New Testament affords frequent examples of this ellipsis.]

[*το* is used with the infinitive, but never, perhaps, without some negation, as *μη*, *μητινα*, *μηδεν* following. *Viger.*]

He stormed-at ^{impf} the Medes ^{dat} on account of this (*the dat*), that they had-gone-away (*οἰχέσθαι*) leaving ^{a 2} (*leaving-down*) him deserted.

They gave-up ^{a 2} (*gave-beside*) to them those persons on the condition that they should use them ^{dat} justly.

Life is most delightful in the ^aact of-being-wise (*to be-wise*).

4. *Tò in the accusative :*

I admire (*wonder-at*) this-part-of-your-conduct (*the of you*) that you are-considerate.

Thinking that not to stay (*endure*) and fight was safety, but to retreat (*retreat-privily*) as-quickly-as-possible.

To charge (*censure a 1 m*) to the Gods the thing that we have not (*μὴ οὐχι*) up-to this ^{sen} time obtained (*done-entirely pf*) all things whatsoever we pray-for.

Instructed ^{pf} in (*towards*) the-habit-of-wanting (*the to want*) things in-moderation (*moderate sen*).

But do you, on-account-of (*through*) the fact that you are a stranger, imagine (*Attic form*) that you will not be injured (*a*).

1. *inf. with ἄν ?**

I am (*have sprung-up a 2*) incapable of-doing (*the to do ; ἄπορ or σὺς being understood*) this against-the-wishes of the citizens.

The article is often omitted before the infinitive :

To die ^{a 2} (*die-off*) is owed by us ^{dat} all. (*That is, Death is a debt we all owe.*)

He took it ill (*Say, He had a 2 something the dreadful*) to-be-dishonored ^{mid} by Pisistratus.

To learn ^{a 2} is-youthful always to the old.

For me to receive ^{a 2} (*take*) any thing and to (*the*) go-without it, rests-with these men.

I put-off the answer (*ἀποκρίνεσθαι*) to (*unto*) the third day.

Nothing is so good as (*such-as : i. e. τωούτων εἶναι*) to hear ^{a 1}. (*That is, It is best to hear.*)

* [*διὰ* often stands in the sense of "on-account-of" with the accusative of the infinitive, where in English a suitable casual proposition is put. *Matthiæ.*]

Nothing is so good as (*such-as*) to ask him. (*Here τὸ is supplied.*)

Preventives against-increasing (*i. e. τοῦ*).

Leisure for-marching (*to advance-with-an-army : i. e. τοῦ*) against (*upon*) the Greeks ^{acc}.

The Etesian-winds are the causes (*authors*) of the circumstance that the river overflows.

He kept ^{a 2} the Cymæans from-doing these things. (*Τοῦ is understood. Though ὥστε may equally well be supplied ; as in some of the sentences above : and in this following, where ὥστε μὴ may be supplied :*)

Trusting ^{pf mid} (*Obeying*) to the treaties which save you from-dying (*to-die a 2*).

You have made ^{a 1} the Persians to be free instead-of bondmen ; and to rule all ^{acc} instead-of being-ruled (*to be ruled ; i. e. τοῦ*) by others ^{acc}.

Sometimes the article before the infinitive seems redundant ; as in Τλήσομαι τὸ κατθανεῖν, Τὸ δρᾶν οὐκ ἠθέλησαν, Τὸ προειδέναι τὸν Θεὸν τὸ μέλλον πάντες λέγουσι, Τὸ (*i. e. εἰς τὸ*) μὴ βλέπειν ἑτοίμα, &c. But in reality it is not so ; and the infinitive in its very nature seems ALWAYS to suppose the article preceding it.

Sometimes the accusative article may seem to be put for the genitive : but this is very improbable ; and the construction should therefore be made out on other principles :

This prevented ^{a 2} (*held*) them from-pillaging the city.

(*Here ἐσχέ may have two accusatives : " This prevented them the doing so."*)

He dissuaded ^{impf} persons from-learning astronomy. (*Here also may be two accusatives.*)

They are compelled to have-a-care not-to-be-upset by wine ^{acc}. (*But ἐπιμελέομαι is sometimes followed by an accusative ; as in Plato : Τὰ τοιαῦτα ἐπιμελεῖτο.*)

I am the cause (*author*) of-your-answering.

Τὸ may depend in the last example on περὶ, which may be understood in other cases also :

Like to *the* Goddesses except as-to-dying.

I will omit nothing in-regard-to-making-enquiries-about *the* whole truth with-respect-to these ^{acc} *things*.

You fought-perseveringly *for* the *circumstance* that-you-should-not-die.

Love (*Attachment*) shall soothe one of *the* daughters so-that-she-shall-not-kill (i. e. $\pi\epsilon\pi\iota$ or $\sigma\iota\varsigma$) *her* husband (*bed-fellow*).

Do not ($\mu\eta$) dishonor ^{a 1 sub} me in-regard-to-not-dying with you. (*That is, By thinking me unworthy to do so.*)

They did not wish ^{a 1} to do *it* (*the to do*).

10. In exclamations the infinitive is used with or without the *new* $\tau\acute{o}$.

O the *circumstance* that I, the unhappy, should-have-gone ^{a 2} *inf* (gone-about) more (*Attic*) than a thousand stadia ^{acc} of *the* way, trusting to a crow!

O the misfortune ^{acc} ! O the ^{acc} *circumstance* that-I-should-chance-to-have-been-sent-for hither ! (*Unless $\tau\eta\varsigma \tau\acute{\upsilon}\chi\eta\varsigma$ depends on $\tau\acute{o}$.*)

O dearest voice (*utterance*) ! Ah ($\phi\epsilon\upsilon$) ! The *circumstance* that I should hear ^{a 2} (*take*) the salutation of such a man after (*in*) so long a time!

The *circumstance* that I should suffer ^{a 2} these *things* ! (*So Cicero : "Hoc vero non videre maximo argumento esse, &c."*)

11. The infinitive is put after $\omega\varsigma$ and $\omega\sigma\tau\epsilon$.

Oh-that (*If*) there was-present to me *the* tongue of Orpheus, that, having enchanted ^{a 1 acc} the daughter (*damsel*) of Ceres, I might take ^{a 2} you from Hell. ($\Pi\alpha\rho\eta\nu$ $\alpha\nu$ may be supplied after $\omega\varsigma$: "*By which means it would be present to me, &c.*")

He is said to have been ^{impf} so (*thus*) covetous-of glory that (*so-that*), while (*being*) yet young, he-was-unable-to-sleep (*to*

be-wakeful) at-night (*the-nights* ^{acc}). (*That is, ὥστε λέγεται ἀγρυπνεῖν.*)

You shall hear ^{mid} (*Attic*) all the discourse in a short (*brief*) time (*i. e. in a few words*). The affairs of the Persians have been destroyed-wholly, that *it may be allowed me to say-so*. (*“ Ut verbo dicam.”*)

... Of the eyes and ears and, that *it may be allowed me to say-so*, the whole (*all-together*) body.

That *I may take on myself to show* ^{a 1} *it more-at-length*, the case-is-this (*it has thus*).

That *I may be allowed to liken* ^{a 1} *a small thing to a great one*.

That *it may be allowed to me to say* ^{a 2} (*remark*), summing-up-all-together.

That (*So-that*) I-may-be-allowed (*to be*) to contrast these small things with great ^{dat} ones. (*Perhaps δοξῆναι may be understood before εἶναι.*)

Ὡς and ὥστε are often omitted here, and the infinitive is put absolute :

But afterwards (*after* ^{prep}), not to tell ^{a 2} (*remark*) the tale in a long (*much*) narration, some time intervened ^{a 2} and all things were got-ready ^{plup pass} (*made-ready*) by them ^{dat} for-their-return.

To speak ^{a 2} summing-up ^{a 2 acc} all things in one observation...

He was pierced ^{pf}, so to speak, more (*pl. neut. contracted*) than a net ^{acc}.

Ὡς and ὥστε are put with the infinitive in a limiting sense :

As far as it happens that I remember ^{pf pass} well. (*That is, As far as I recollect rightly.*)

As far as it happens that I find-out by-conjecturing (*a. 2. mid. part. Ionic*). (*That is, As far as I can conjecture.*)

As it happens to seem to me.

To all the grave and the frowning, as far as at-least they choose

(or, you choose) to use me ^{dat} as a judge, life ^{acc} verily is not life but a calamity.

You mean ^{a 1} Iole, as-far-as it may be allowed that I should conjecture (guess). (*That is, as I conjecture.*)

Herodotus has supplied εἴη : (i. e. εἴησσι, licet).

But, as far as it is allowed me to conjecture ^{a 1} (guess), I imagine (think-likely) that there were collected-together ^{a 2} as-many-as (up-to) 50,000 (*five ten-thousands*).

ὥς is omitted here also :

The Caunians are, as far as it happens to seem to me, indigent.

Ὅσον and ὥσα, "as far as," are sometimes in the place of ὥς and ὥστε :

As-far-as it happens that I know (ascertain : *pf. inf. shortened form*).

As-far-as it happens to seem to him.

12. *The infinitive is frequently put for the imperative, particularly by the Poets.*

Fight ^{inf} now against (upon) the Trojans ^{dat}.

To whom ^{pl} do not (μὴ) come-near ^{inf}.

But let it thus become.

This infinitive depends on a verb understood :

Nor (Not-either) wish thou to contend (contest) with a king ^{dat}.

Remember ^{pf pass} to retire.

Sometimes the imperative and infinitive are intermixed :

King Jupiter, give (*Poët.*) to us good ^{acc} (virtuous) things, but drive-off ^{inf} doleful ^{acc} things.

The infinitive stands for the third person also :

If Menelaus kills ^{sub} Alexander, let the Trojans ^{acc} restore ^{a 2 inf} Helen.

Let her (the), having opened ^{a 1 nom} the doors of the sacred

house, place ^{a 2 inf} the robe, which seems to-her (oi) to be the most elegant, on the knees ^{dat} of Minerva (Ionic).

And let it occur ^{a 2 inf} to every man, that the-contempt-of (the to despise) invaders is manifested by (in) the might (bravery) of deeds ^{art}.

Before a person dies (ends : a. 1. subj. with αν), one should stop ^{inf} nor call him happy (opulent). (Here δεῖ may be supplied.)

The infinitive is also intermixed with the subjunctive, used imperatively :

It behoves us to forget (place ^{a 2 m} forgetfulness) the-present (the now) wars ^{acc}, and let us go-to ^{a 2 subj} (come-on) all the temples of the Gods with dances ^{dat} lasting-all-night.

The infinitive is similarly used in supplications :

Ye Gods, do not (μη) allow that I ^{acc} should suffer (hit-upon ^{a 2}) slavery ^{acc}.

O Jupiter, grant that it may happen ^{a 2 m inf} (fall-out) to me to take-vengeance-on ^{a 1 m} the Athenians.

O Jupiter, grant ^{a 2} (give) that I may revenge ^{a 1 m} the death (decease) of my father.

Sometimes here also the imperative and infinitive are united.

Hence εἶθε, "I wish !" takes an accusative and infinitive. That is, I wish the Gods would allow that &c.

The infinitive is sometimes defective, as after μέλλω, "I am about to :"

And they were about ^{a 1} to throw him into Cæada ^{art} whither they had been wont (plup. mid. of εἶω) to throw (to throw-in) evil-doers.

They desolated (πορῶω) some (art. with μεν) of the cities, others (art. with δε) they were about to desolate.

13. Εἶναι is frequently used, by Attic authors, where it is thought to be redundant ; especially with ἐκών. Thus in Thucydides : Τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκὼν Εἶναι ποιήσομαι. Here ὥς, ὥστε,

may be understood : " *I shall not engage in the bay, (so at least as) to be willing (to do so).*"*

They will not do *this*, so at least as to be willing.

From-whence the soul does not retire ^{mid} so as at least to be willing to do so.

They would endure (*opt. with* αὐ) the-whole (*whole the*) danger, and so too as to be willing.

This-Cadmus (*The Cadmus this*) went ^{a 2} (*withdrew*) to Sicily ^{acc} of-his-own-accord (*i. e., under the circumstances that he was willing*) and no-danger-having-come-upon-him, but *solely* from-a-feeling-of justice.

Εἶναι is thought redundant in other cases : But that εἶναι should be put in merely 'elegantia causâ' is not to be supposed. At all events, there must have been an original reason for its insertion, which might afterwards have not been always adverted to by the writer :

They-advised-them-not to prepare a naval-battle, but *assured* them that the whole-matter (*all-together neut*) was *this*,† not-even to raise-against *them* their hands, but, having forsaken ^{a 2} the Attic territory, to colonize some other.

As-far-at-least-as-regarded-him (*The neut acc at-least upon him dat to be*) you were saved ^{a 1}. (*That is, περὶ τὸ εἶναι ἐπ' ἐκείνῳ.*)

As-far-as-these-were-concerned (*The neut acc upon them dat to be*), you were placed ^{p f p 1} in the most terrible dangers. (*Reiske, says Reize, here improperly supplies κατὰ or διὰ. Yet something of the kind must be supplied.*)

To-day-at-least.

With-respect-to-this.

With-respect-to-you-at-least.

* [ἐκὼν εἶναι non est simpliciter sponte sed quantum quis sponte quid faciat. Οὐδὲ μὴν φίλοις γε, οὐδὲ ξένοις ἐκὼν εἶναι γέλωτα παρεχέεις : Xen. Cyr. II. 2, 15. ut id quidem sponte facias, (by choice ; if you can help it.) Hermann.]

† Schweighæuser translates it : " Qui, apparatus navalis pugnae dissuadentes, summam rei in eo verti contendebant, ut ne," &c.

14. Πρὶν ἢ,* and πρὶν, take an infinitive.

I do not think (*conceive*) that you ^{pl} ^{acc} will desist before-that-one-of-the-two falls ^a ². (*That is, before that THIS HAPPENS THAT one of the two falls.*)

Tremor took ^a ² your (σφῶν) limbs before you saw ^a ² (*beheld*) the fight (*war*). (*That is, before IT HAPPENED TO YOU THAT you saw the fight.*)

Πρὶν is repeated : (*generally by Homer.*)

Neither will Apollo restrain his heavy hands from the plague ^{acc} before (πρὶν . . . πρὶν) Agamemnon restores ^a ² the girl to her dear father.

Πάρος (*poetical*) is used as well as πρὶν :†

How (*As*) I-wish-that a storm ^{nom} had gone ^a ² ^{inf} (*withdrawn*) bearing me forward, before (πάρος) these things ^{acc} (*deeds*) had happened ^a ² ^{inf} (*become*). (*'To bear forward,' is προφέρειν.*)

15. Sometimes with an infinitive a word must be supplied from a preceding proposition.

But the Lacedæmonians made ^a ² ^m (*placed*) a law contrary-to-these-regulations of the Argives : for they made a law that, though not wearing-long-hair before this time, they should wear-long-hair from this time.

Sometimes an infinitive requires a word to be supplied which is the opposite of the preceding one :

The law commands (*impels*) the same (*Join "the same" in one word*) thing always, not permitting any (*no*) band (*concourse*) of men to fly from a fight, but commanding that, remaining in the

* Πρὶν seems to be a comparative, and to answer to πρότερον, PRIUS. Πρὶν ἢ, prius quam.

† [But when παρος is not used in this sense, equivalent to the Latin priusquam, it may be employed as an adverb; and sometimes as a preposition, in different constructions, both in Homeric and Attic poetry ; thus, Νῦν δὲ πρὸ μὲν ἀκουσόν, ἐπεὶ παρος οὐ πρὸ' ἀκουσας. Hom. Od. Z, 325. Sandford.]

ranks (*order : singular*), *they* should vanquish or perish (*utterly-perish*).

The Athenians changed their decision, *decided now* not ($\mu\eta$) to make ^a ¹ ^m an alliance *with the Corcyreans*.

PARTICIPLE.—III.

1. *The verbs to 'hear, see, know,' take another verb in the participle. The rule is here the same as with the infinitive : "If the subject of the participle be the same as the subject of the other verb, the participle is put in the nominative : If it be the same as a preceding noun in the genitive, dative, or accusative, the participle is in the genitive, dative, or accusative respectively."**

I heard ^a ¹ him ^{gen} reasoning about friends ^{gen}.

When (*with $\alpha\upsilon$ postfixed*) he hears ^a ^{ub} (*hearkens*) from any one ^{gen} of Orestes ^{acc} coming ^{ut}.

We-should-not-hear more pleasantly *the sound (noise)* of a harp than *the news that the Cyclops* ^a ^{ins} *had-perished (been ruined : Attic pf. mid. part.)*:

And now I see (*mark*) that-I-err (*sinning-thoroughly* ^{nom}). (*That is, Erring I perceive it. Εξαμαρτάνοντα would mean that ANOTHER erred. The difference is manifest in the succeeding example :*)

The commanders of the Athenians saw ^{impf} (*marked : with ϵ prefix*) that they themselves did not succeed ^{nom part pr} (*go-*

* [The participle is put with a verb in the same manner with the Latin infinitive, when it is simply the object, not the end or purpose, of the verb that is to be expressed. Thus, in the proposition, "I command you to write," the infinitive expresses the end or purpose of the first verb. On the other hand, in the propositions, "I saw him fall, I heard him say, scio me esse mortalem," the infinitive expresses merely the object of the verb; and, therefore, in such propositions the Greeks use the participle after the verb. In this situation, the *case* of the participle is determined in the same manner as the *case* with the infinitive, and the reciprocal pronoun is generally omitted with it also. *Lockhart's Greek Idioms.*]

straight) in their (*the*) attempts, and *that* the soldiers were grieved ^{acc part pf} at the staying ^{dat}.

You see (*look-on*) me ^{acc} going (*creeping*).

They know (*are-familiar-with*) *that they are brought-up* ^{acc part nom} (*nourished*) in sundry calamities.

Knowing (*εἰδότες*) *that-they-would-not-have-been-able* ^{acc}.

But know (*contracted form*) *that you shall suffer* (*pay* ^{acc} *to* ^{acc} *a deserved punishment* (*recompense*)).

Know (*as above*) *that you are* ^{part nom} *troublesome*.

Know (*as above*) *that Creon will come* ^{part acc} *to you for-the-sake of these things*.

Philip is-not-ignorant *that he says* ^{acc part} *these things not justly* (*just*).

You are-conscious (*know-with* ^{pf mid} : *with contraction; and addition of* *θα*) *that you are* ^{acc part} *not faithful-in-your-oath towards me*.

When *ἐννοιδέω*,* *ἐννοιδῆμι*, *συγγινώσκω*, take the dative after them, then the participle is of course in the dative :

I was-conscious (*ἐννηίδειν* ; i. e. *ἐννηίδειν*, *ἐννηιδήξειν*) *that-I-knew* (*to myself knowing*) nothing. ('To know' is here *πίσταναι*.)

We are-conscious (*know-with* ^{pf mid}) *that-you-were* (*you* ^{dat pf} *being*) most eager at-the-beginning-of (*by*) *this* ^{acc} *present war* ^{acc}.

We forgive ourselves ^{dat} not having-done ^{acc} *rightly*.

2. The verbs also to 'perceive, discern, consider, observe, experience,' take a participle. These are allied to those of seeing and knowing :

Whom soever I (*ἐγὼν*) shall perceive willing to sculk apart-from the fight ^{acc}.

He will discover ^{mid} (*learn-from*) *that he has erred* ^{acc part nom}.

*[With this verb the participle is put either in the nominative, because the same subject is contained in the persons of the verb, or with relation to the dative of the accompanying reflexive pronoun, in the dative. *Matthew*].

I perceived ^{a 2} (noticed) that I was incensed ^{nom fem} without-reason.

Having perceived ^{a 2} (noticed) him to-be-angry ^{part acc} with (towards) his (the) mother ^{acc}.

Have you ever (in-any-way-at-any-time) observed ^{pf pass} (noticed) me ^{acc} either bearing-false-witness or doing any other unjust thing? (The interrogation is not expressed.)

I perceive (find) that this ^{fem} alone will-be (av with a. 2. part. of γίνομαι) the turning-off of the impending evils.

I perceived (was finding) that-I-could-accomplish (fut. part. mid. with av) this in-no-other-way.

Also the verbs to 'show' (i. e. to make to SEE) or to 'hide.'

I will show (reveal) first ^{acc neut pl} that-I-am wise, then (after-that) that I am prudent, lastly that I am a great friend to you.

I will show (reveal) that she does not (μή) say ^{acc part} just things.

Has time ^{acc} neither evidenced ^{a 1} these hopes to be futile?

Your eye argues you ^{acc} to be-kindly-disposed.

He is found-out (taken-in-the-act) to be bad towards his friends.

Whoever (Who) appears-clearly (subj. of φαίνομαι with av) to do ^{part} well to his-former-friends, it is clear that he will do-well to ^{part} his-future-friends also.

Having learnt ^{a 2} that-the-death-of-Smerdis (the of Smerdis death that) was kept-from-being-known ^{opt impf} (hidden) to-have-taken-place (a. 2. m. part. nom. of γίνομαι).

3. Also the verbs to 'recollect, forget,' which are connected with those of knowing :

He remembered ^{plup pass} having said ^{a 2} (remarked) &c.

He (ὅγες) suddenly forgets (forgets-about) that he is-sad.

All these verbs are frequently followed by ὅτε* The verbs to 'remember' take also ὅτε, 'when' :

* " Both constructions are united by Thucydides, 4. 37, in an anacolu-

I remember ^{pr} ^{pass} also this, when to (*the*^{pass}) rule well seemed ^{imp} to me to be an enormous work.

Do you not remember ^{sub} (*call-to-mind*) when you were hanging (*suspending* ^{pass}) from-on-high? (*Express the interrogation by ἤ: which however may mean "verily."*)

'If you mention,' says Porson, 'at once the thing and the time it took place, that is more than if you mention the thing only.' So that ὅτε seems to include ὅτι. Οἶδα, ακούω, λέγεται, &c. also take ὅτε.

4. The verbs also to 'overlook, disregard, permit to happen,' take a participle. These are opposed to those of observing:

It is necessary for them not (*μὴ*) to overlook (*i. e. pay no heed to*) the wall building-by-their-side (*building-beside* ^{pass}).

Do not (*μὴ*) see ^{a 2 sub} (*behold: i. e. behold without heeding*) me killed (*having died* ^{a 2}) by the citizens ^{acc}.

To bear-to-see-without-hinder-ing-it their (*the of them*) territory being laid-waste.

Will Jason put-up-with *this, that* his sons should suffer ^{pass} these things?

Minerva will not endure (*bear-with*) being conquered.

They assert *that* the son of Alcmena endured ^{a 2} (*tolerated*) being sold ^{a 1 p} (*πῑπράσκω, fut. πῑράσω*).

I am-not-contented (*not content-myself*) with living ^{acc} on these ^{neut dat} terms.

Bear-with thy lot ^{acc} (*deity*) being changed (*metamorphosed*). (*That is, the change of thy lot.*)

Connected with the last sentences are those where participles follow the verbs to 'persevere, continue'; and the opposites to 'be tired, leave off':

I have persisted ^{pr} ^{pass} in doing nothing unjust.

thou: Γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης ὅτι, αὐ καὶ ὁκοσμοῦν μᾶλλον ἐνδύσσουσιν, ΔΙΑΦΘΑΡΘΕΟΜΕΝΟΥΣ ΑΥΤΟΥΣ ἐπὶ πῆς σφετέρας στρατιάς, ἐπαυσαν τὴν μάχην." *Matthiae*.

They continue (*finish-through*) being-in-peace (*leading the peace*).

I passed-through ^{impf} bloody (*sanguinary*) days in waging-war.

Leave-off ^{a 1 m} (*Desist*) talking-nonsense.

He left-off ^{a i} (*put-by : Poët.*) crying ^{a 1}.

I omit (*lack*) saying ten-thousand other things.

To make-to-cess any-one *from* talking (*prating*).*

Do not ($\mu\eta$) tire ^{a 2 sub} in doing-well-to a friend.

The stranger was assiduous in beseeching.

He was-urgent ^{impf} in saying these things.

Deioces ^{art} was constantly (*constant*) being talked-of (*cast-before*) and extolled by every man ^{gen}.

He was full of anger. (*Say, He was crammed being incensed.*)

Connected with the last verbs are those of being beforehand and behindhand in doing any thing :

You have-said ^{a 2} (*given-out*) that I am-the-first (*begin*) in insulting ^{em} you. (*That is, that I do so without provocation.*)

Perform ^{a 1} the things-which-remain, in-order-that every-one (*any*) of the barbarians may in-after-time be-cautious ^{sub} mid (*guard*) not ($\mu\eta$) to be-the-first (*begin*) in doing furious deeds against (*to*) the Greeks ^{acc}.

But my (*the*) spirit (*soul*) already appears to fail ^{a 2} from-the-part-where, as it-is-reasonable *to suppose*, it begins (*commences*) failing to all.

He is emulously-desirous not-to-fail in doing well to those-who-do-well-to ^{acc} (*the doing-well-to*) himself.

Ἐοίκα (*I seem, I am like*) takes an accusative or a dative of the participle :†

* [Παύσθαί has almost always a participle ; seldom an infinitive. · *Viger.*]

† [*εοικῆναι*, "to appear," takes the infinitive ; but when it signifies also "to resemble," it may take the same action, which is otherwise in the infinitive, in the dative of the participle. *Matthiæ.*]

He seems as-if-he-were-going-to-sacrifice-for-the-success-of
(sacrifice-for : nom. part. fut. mid.) his (the) versifying ⁵⁰⁰.

You are like one-who-thinks ⁵⁰¹ that luxury and costliness
are happiness ⁵⁰².

Sometimes with the verbs of this Rule the participle *ὢν* is omitted :

Know (contracted) that you are safe.

I will show you to be bad.

Who can-be-found (a. 1. p. opt.) so (thus) envious as-to-sup-
pose &c. ?

5. Sometimes, when the subject of the participle and of the fore-
going verb is the same, the participle is put in the accusative instead
of in the nominative :

I am aware that I (myself) am-not-always-mild (do not cleave-
steadfastly-to the mildness ⁵⁰³).

The verbs mentioned in this Rule sometimes takes an accusative.
As *ἴσθμι, οἶδα, ἐπίσταμαι** γινώσκω, συγγινώσκω, πυνθάνομαι, αἰσθά-
νομαι, ἀνέχομαι, παύω, δῆλόν ἐστι, &c. :

Know (contracted) that I will-not-speak (*μὴ σπεῖν*) falsely.

6. The verbs *λανθάνω* and *φθάνω* take a participle.

1. *Λανθάνω* is properly 'I escape the notice or observation of' :

We differed nothing from our children⁵⁰⁴ without-perceiving
it ourselves ⁵⁰⁵. (Say, Differing nothing ⁵⁰⁶ we escaped-the-no-
tice ⁵⁰⁷.)

It did not escape the observation of Amasis that Polycrates

*" In Soph. Antig. 472, *εἰκεῖν οὐκ ἐπίσταται κακοῖς*, means, *knows not how*,
is not able, to yield ; and the infinitive is regular." *Matthiæ*.

† [The sentence given above may be better understood by attending
to the following remark : "*Λανθάνω* is often joined with a participle ;
when the latter may be translated as if it had the same form as the part
of *λανθάνω* with which it is joined, and the former by *secretly ; without*
discovery or observation." *Viger*.]

was very fortunate. (*Polycrates* ^{art} *did not escape-the-observation-of* ^{impf} *Amasis* ^{art} *greatly prospering* ^{nom.})

Themistocles ^{art} *had-these-things-unknown-to-others* (*escaped-notice* ^{impf} *having these* ^{neut}).

It was difficult *for them* ^{dat fem} *to escape-being-known-to-have-stolen* (*escape-notice* ^{a 2} *having stolen* ^{a 1}) *the-garments* (*Join these two words*).

Does it not-therefore seem to you to be advantageous that-we-should-consult-about-these-things-in-secret (*the* ^{neut acc ussc} *to have escaped-notice* ^{pf mid} *consulting-about these* ^{neut}) ?

Every thing was burnt without being perceived. (*Say, All* ^{neut pl} *escaped-notice* ^{a 2} *been burnt-downright* ^{a 1 p.})

I was ignorant that there is no Jupiter. (*Jupiter* ^{art} *had escaped-the-observation-of* ^{mid me acc} *not being* ^{nom.})

If a man should wish ^{opt} to be-serious ^{pf pass} always, and not to unbend himself by-turns into mirth, he-would-insensibly-become-mad (*he would-escape-the-observation-of* ^{a 2 opt with av} [*himself*] *being mad* ^{a 1 p nom}).

Cræsus ^{art} was-unconsciously-supporting (*was escaping-the-observation-of* [*himself*] *supporting*) *the murderer of his* (*the*) son.

Unawares ^{a 2} he fell (*fell-in* ^{part a 2}) into *the midst* ^{acc} of the enemy ^{acc pl *}

Λαθάνω is often put in the participle :

He leapt (*phyp. pass. without augment or aspirate*) from the wall unnoticed (*having escaped-notice* ^{a 2}).

Instead of the participle, *ὄντι* is used :

Neither did Jupiter escape-the-observation-of ^{a 2} Ajax, when he gave ^{impf} (*Poët.*) victory to the Trojans.

2. *Φθάνω, φθήμει, &c.* are properly, † 'I come before, am before, I

* [Virgil in *Æn* : II. 377, has imitated this construction ; *sensit medios delapsus in hostes.*]

† Hermann makes the proper meaning of this word to be 'I leave off. Buttmann makes it to be 'I put off.' Neither of these will be readily conceded. *Φθάνω* or *φθάω* seems to be for *ἀφθάνω*, (as *κτιδέν* for *κτιδέν*.)

precede, get before, anticipate; hence it often conveys the idea of "rapidity of action or ease."

The Scythians anticipated^{a 1} the Persians in coming^{a 2 m} (coming-from) to (upon) the bridge^{acc}.

Your (pl.) city would long (much^{acc ut acc}) precede (opt. of φθάω with κε) this event by being overthrown. (I. e., It would be overthrown long before this happened.)

They anticipate ("are-beforehand") their enemies in making-war (warring).

They anticipate seizure by flying^{acc m}. (I. e., They precede all others by flight; or, They leave all other things and fly before doing any thing else.)

The opt. of φθάω with οὐκ and αὖ is sometimes employed to signify the certainty of some future event:

Will you not anticipate (opt. with αὖ) all other things in telling (speaking) me? (i. e. Tell me immediately.)

Will you not anticipate (as above) all other things in performing this?*

Canst thou not make haste (opt. with ἄν οὐκ ἄν) to invest (hiding-with) thy form (frame) with these (dat. of the art. joined with δε).

Sometimes the interrogation is neglected, as in Eurip. Orest. 924, Εἰ γὰρ ἀρσένων φόνος 'Εσται γυναῖξιν ὅσιος, οὐ φθάνοισ' ἐτ' ἂν Θνησκοντες, ἢ γυναῖξι δουλεύειν χρεών. But either the interrogation was disregarded by the expression becoming idiomatic, or the interrogation must be supplied in such passages.

Φθάω with the participle of a verb may be often rendered in English by that verb:†

from ἀπτομαι, a. l. p. ἤφθην, ἀφθην, I touch. So that φθάω πρὶν is, I touch a thing before another does.

* The Editor of the Remarks on Matthiæ thinks this a wrong explanation, and says that the interrogation has no place here. Brunck supports the interrogation, and is undoubtedly correct.

† [By a reverse of construction the participle of φθάω itself is often joined with some other verb, the sense remaining the same; as, ἀνέψας, πρὸ φθασας, you opened before I could knock. Note to Viger.]

The infantry ascend (*precede having ascended* ^{a 2}) the hill before ^{adv} the Syracusans ^{acc} came-up ^{a 2 m inf}.

They-were-banished from the island, before (*before* ^{adv} than) the Goddess ^{acc} became ^{a 2 inf} mild to them.

You-would-be-enslaved before (*ἢ* : i. e. *πρότερον ἢ*) any-one ^{acc} of us heard ^{a 2 m inf} (*learnt-by-enquiry*) of it.

Πρὶν seems to be understood in the following sentence :

The Lacedæmonians did-not-hear-of the war ^{acc} round (*about*) Attica ^{art}, before also neglecting ^{a 1} (*not-caring*) every-thing-else (*all the other* ^{acc}) they were-come to-succour (*warding-off* ^{fut nom}) us ^{dat}. (*That is, On hearing it they immediately came to succour us.*)

Φθάνω, 'I come before, prævenio', means also, 'I prevent' :

She scarcely prevents herself from-falling on-the-ground, by falling-into (*falling-in* ^{a 2}) her chair ^{dat} (*thrones*).

Φθάνω is put in the participle, like λανθάνω :

If (*If-altogether*) he might wound ^{a 1 sub} him first (*a. 2. m. of φθῆμι* : i. e. *having anticipated him*).

It was (*became* ^{a 2 m}) in my mind to say ^{a 1} (*remark*) these things which (*whatever*) you, anticipating ^{a 2} (*φθῆμι*) me, advance ^{p1} (*bring-forward*).

Φθάσας is thus peculiarly used by the Attics.

The infinitive is also found after Φθάνω :

Who knows (*has ascertained* ^{p1 mid}) if Achilles may-be-first-struck by my spear (*wooden-spear* : *dat. poet.*) so as to lose ^{a 1 inf} (*ruin*) his life (*spirit*) ?

A depraved man might-perhaps-die (*i. e. might perhaps anticipate so as to die*) before he was punished (*gave* ^{a 2 inf} *compensation*) for his misdeeds ^{acc}.

7. Τυχάνω, 'I chance, happen,' takes a participle.

It behoves me to say to you ^{acc} the things which I am-chancing to think-of.

About (*As*) fifty heavy-armed-men chanced ^{a 2} to sleep in the market-place.

He said (φημι) *that he happened* ^{a 2} then to be (being, Ionic) with (together) Damaretus.

So also κυρέω, (poetical) 'I chance, happen' :

See (Mark) whether (μή) he happens ^{a b} to-be-lying (a. 1. part. p. of κατακλίνω) asleep ?

The participle ὢν is frequently wanting in this construction :

If any-one of the spectators happens to be well-disposed to us.

Although (If) I chance to be old, the strength (powerfulness) of this territory has not grown-old ^{p f}.

Dwelling amidst which laws ^{g e a} they chanced ^{imp f} to be the most-fortunate of the Greeks.

He happens to be now in the fields.

These verbs stand also in the participle :

To give ^{a 2} the thanks which (with κε postfixed) I promised ^{a 2}, chancing to do so.*

He was near as-he-chanced (chancing).

8. The participle is often used for the infinitive. Thus, instead of the sentence Εὐμφορὸν ἐστὶ ταῦτα πράχθῃναι, 'It is convenient that these things should be done,' the Greeks say also :

These things are convenient to be done (being done ^{a 1}).

Thus also :

It is better for us to war (warring).

The ^{dual} guards are competent to prevent (preventing) it.

The city will not allow them ^{dat} to transgress (transgressing) the law.

The participle is put after verbs which properly require the infinitive :

If they will endeavour ^{mid} (Ionic) to make-an-attack ^{a 2} . . .

* Brunck explains it as an hypallage for τρυχὸν ὑποσχόμενος. [Porson differs from Hermann here, taking τρυχάνων to mean, if I obtained what I asked. Sensus est, quam promisi si ipse a Theseo id quod peterem conquireret. Note to Viger.]

I do not refuse to die (*dying* ^{a 2 fem}).

They made *them* to be dishonored ; and *with* such a dishonor ^{acc} (*degradation*) that (*so-that*) they-could (*χυρίους εἶναι*) neither (*not-either*) rule ^{inf} nor (*not-either*) buy ^{part acc} any thing or sell ^{part} any thing.

"Most of these verbs," says *Matthiæ*, "in the places where they are joined with the participle, seem to be considered as independent verbs, not requiring the addition of their reference to complete their meaning, and the other verb as an accessory definition of the same, not as the necessary result of them."

The participle is put for the infinitive also after the verbs to "say, announce" :

You were announced ^{a 1} to be mad ^{a 2 p part} . ("as being mad").

He speaks-out intelligibly that his companions (*allies*) are-perished ^{pf mid part} (*ruined : with redupl.*).

A report went-through ^{a 1} (*rushed-through*) the army that your daughter was come (*come-from : pf. pass. part.*). (*Here εἶναι may be understood.*)

9. Participles in one part of a sentence often depend on a verb in another part of it.

She-who-was-queen next-to (*second* ^{neut acc}) her ^{scn}, she whose (*the* ^{dat fem}) name was Nitocris,—and she (*this*) was (*having become* ^{a 2 m}) more sensible than she-who-reigned ^{scn} before—left ^{a 2 m} the monuments (*records*) which (*the*) I will commemorate. (*The principal verb εἰλετο extends its influence to the parenthesis.*)

The Corinthians promised ^{a 1 m} (*received-up*) their (*the*) aid (*punishment*) both in-accordance-with (*according-to*) justice ^{acc} (*the just* ^{neut}), and at-the-same-time from hatred ^{dat} (*hate*) of the Corcyreans, because they neglected ^{impf} them ^{scn}, being ^{nom a} a colony-of-theirs (*colonists*) ; for neither (*not-and*) did-they-give (*giving*) them the usual prerogatives (*contracted*) in the common

assemblies-of-all-the-people, nor (*not-and*) (*Here διδίντες depends on παρημέλουν repeated.*)

In dialogues, the answer of one speaker is often united to the words of another by a participle :

I will go-through ^{pr} each thing in-order, having begun ^{a 1} from the first.—*Do so*, having shown (*revealed* ^{a 1}) at-least first what you have in your (*the*) left hand.

We-have-insensibly-purged the city.—Being-prudent for-sooth (*at-least*) we did so, said-he.

In numerous cases, particularly in writers of an involved style, the participle is put for the finite verb through mere negligence or inadvertence.* [St. Paul uses the part. thus in *Rom. v. 11.*—*xii. 9, 16.* *Phil. iii. 4.* *Heb. viii. 10.*—*xiii. 5.*]

10. Several participles are frequently placed together without a conjunction : particularly in poetry.

Him (*The*) she found ^{a 2} sweating, busying-himself about his bellows ^{acc}, earnestly-engaged. [*The conjunction, if inserted here, would represent these verbs as three separate actions.*]

When *οι* with the participle of a verb is turned by 'those who —', the same verb is often put as a finite verb as well as a participle.

Saying what, did those-who-calumniated (*the calumniating*) calumniate ^{impf} ?

The path ^{acc}, by (*through*) which ^{acc} those-of-the-Grecians-who-were-taken-captive at (*in*) Thermopylæ were taken-captive ^{a 1}

They say (*assert*) that those-who-did (*the doing*) these things did ^{impf} them being overpowered (*worsted*) by pleasures ^{acc} or by pain.

In other cases also, a verb and a participle of the same verb are put together :

* [Videor mihi posse contendere, participium, nisi ubi aut casu absoluto ponatur, aut verbum *επι* (idque plerumque, nisi semper, in præsenti tempore) intelligi possit, rarissime poni pro verbo finito. *Hermann.*]

Were-we-to-affirm *that* all the inconsiderate are-mad, we should affirm (*opt. impf. with ἄν*) rightly.

What knowledge having obtained ^{a 1 m}, should we have obtained ^{a 1 m opt} it rightly? (*Put ἄν before "having obtained."*)

Seeing they do not see.

Obeying I with-difficulty (*or hardly*) obeyed ^{a 1} ("To obey" is ὑπακούειν.)

.... Unless (*Provided-not*) fleeing me you flee ^{a 2 sub} (*fly-from*) into the air.

We may here notice ἐφη λέγων in *Sophocles*, and λέγει πᾶς in *Herodotus*.

11. The participle, in the sense of the relative with the finite verb, is sometimes referred to an infinitive. This construction is imitated in *Virgil, Æn. xi. 383*, "*Proinde tona eloquio, solutum tibi.*"

He persuades Orestes ^{acc} to kill ^{a 1} his mother; an action which-carries (*bearing ^{acc}*) with it a good-report not-amongst all.

12. The participle in definitions of time is often joined with αὐτίκα, εὐθὺς, μετὰζῦ, ἅμα; the latter with the dative.

The Greeks say-of Bacchus that when born ^{a 1 m} Jupiter sewed ^{a 1 m} him up immediately (*on-the-spot*) in (*into*) his (*the*) thigh. (*To 'sew-up' is ἐνράπτω.*)

When born ^{a 2 m} we immediately saw ^{impf} (*marked: with Attic prefix*) and heard.

Necos left-off ^{a 1 m} (*desisted*) digging this ditch in-the-midst. Say, in-the-midst digging left off.)

While-you-were-speaking (*You ^{scn} saying*) mean-while a voice (*language*) came (*became ^{pf mid}*) to me. (*Λέγοντός σου is governed by μετὰζῦ: or it is the genitive absolute, of which more hereafter.*)

The next summer ^{scn}, immediately with the spring (*together-*

with the spring ^{dat} immediately commencing), they were compelled ^{acc} to fight-a-naval-battle ^{acc}.

As-soon-as-the-horse-had-done-this (*Say, At-the-same-time-with the horse ^{dat} having-done ^{acc} this*) . . .

13. The participle is often put alone, ^{acc} ('a certain person') being understood.

There came ^{acc} certain persons bringing (leading) goods (riches) from (from-beside) the Indus ^{acc}.

I was-distant ^{impf} (was-absent) as-far-as (so-far-as) a person can-bawl.

Nor (*Not-and*) is it fitting that a person under (using ^{pf}) such a calamity ^{dat} should go ^{inf} (*go-on*) to persons-of-like-age-with himself ^{acc} who-are-in-a-state-of-happiness.

So ^{acc} is understood :

If he thinks that he has suffered ^{pf} mid ^{inf} at-my-hands any think in word ^{pl} or (*and-whether*) deed ^{pl} leading (bearing) to mischief ^{acc}, there will not be any longer to me a desire (regret) of life.

14. The following constructions of the participle of ἀρχομαι are observable.

I imagine that the-greater-part (the many) of those-who-hear (the hearing) me still object, beginning ^{acc} with (from) Thrasy-machus (that is, and particularly Thrasy-machus.)

As I said ^{impf} in the beginning of my discourse.

You affirm that your-resources are great, so-that you want ^{inf} (require) nothing ^{acc} (not-any-thing), beginning (a. l. m. neut. acc. pl.) with (from) the body, ending with (unto) the soul.

There are good things to those-who-dwell-in that ^{acc} continent ; beginning (a. l. m. dat. pl.) with (from) gold, there are to them silver and brass and variegated raiment (clothes ^{acc}) and slaves.

In the beginning and to (through) the end ^{acc}.

15. Τελευτών, "now settling the matter," is used for "at length."

At-length I-went.

At-length, having taken ^{a 2} a book, he departed ^{a 2}.

At-length, they imagine *they* have become ^{inf p mid} most-wise ^{acc} persons.

16. Where we would say, 'He brought it and gave it,' the Greeks say, 'Bringing, or having brought, he gave it.' This idiom is perpetual.

Hector bringing gave ^{a 1} him a sword.

Leading a horse, he put ^{impf} (Ionic) it in the hands of Menelaüs.

Having made-haste ^{a 1} bind (you shall bind ^{duel}) him.

Having come ^{a 2} (arrived : contracted) learn.

Hector having lifted ^{a 1} a stone was carrying (bearing) it.

Having taken ^{a 2} one, batter ^{a 1} him with a stone ^{dat}.

17. Verbs of motion are accompanied with ἄγων, φέρων, &c.

I am-come bringing these things.

He came ^{impf} leading two-thousand heavy-armed-men.

He came ^{impf} having two-thousand heavy-armed men.

18. The verbs 'to be' are used with participles :

I should-have-been (^{impf. with αν} long-ago coming (tending) to you, if we had not (μη) seen ^{impf} (λεῖσσω) Ulysses coming (tending) to us^{acc}.

If these things are-so (having thus).

The Carians showed-how (are the having showed-down ^{a 1} : that is, are they who showed how) to fasten crests on helmets^{acc} (accus.).

The Pelasgians were persons who-spoke (casting : i. e. sending out) a barbarous tongue.

He said that he-would-ask (require^{ut inf}) nothing-which-could-lead (no-one^{neut} of the pl^{neut} as-many-as^{neut} is bringing^{pl}) to dishonor^{acc}. (I. e., of such things as lead &c.)

I beg-of you, do not (μή) become^{2 m sub} one betraying² us. (I. e., do not betray us.)

We Gods are persons who-have-suffered always most horrible things. (I. e., We Gods have suffered &c.)

Are (έπλεν) you one who-has-forgotten me^{acc}, Achilles? (I. e., Have you forgot me?)

19. *Έχω also is used with participles.**

I do not like (am fond-of) having concealed² it in my house (abode) to have much wealth.

Cresus^{art} having subjected² under himself^{acc} all the others held^{impf} them in that situation.

Whom^{pl} you have enslaved² (active voice) keep so.

Inform² (i. e. tell) me on account of what (ότου) thing^{acc} having indulged² (made-to-stand) such a fury you keep-it-fast (have).

They affirm that Creon^{acc} having published² such things holds to them.

Having dishonored² the rites of the Gods, keep to it.

The last is often translated barely, 'Dishonor the rites of the Gods.' But more seems to be implied. And Matthiae, after asserting that έχω with a participle frequently forms only a circumlocution, and after introducing in support of it συμπαρανέσας έχω from Aristophanes, says thus: "Yet here also the idea of PERSEVERANCE seems to be expressed more definitely than by the simple verb."

20. *What is the ABLATIVE absolute in Latin, is generally the GENITIVE in Greek.*

God willing (wishing), envy avails nothing^{acc}.

* [Chiefly with participles of Aorists. Viger.]

The enemy ¹ having been seen ^{1 1} (discovered), the citizens fled ².

These genitives are governed by prepositions understood: signifying 'in the case of,' 'on account of,' &c.

This absolute participle is used in Greek, when the action expressed by the participle does not refer, or does not refer entirely, to the subject of the principal proposition. In the second sentence above, others may be supposed to have seen the enemy besides the citizens.

This also distinguishes the Latin from the Greek. The Latins say, 'Viso lupo, diffugerunt oves'; the Greeks say:

Having seen ² (beheld) the wolf, the sheep (ὄϊες: which is the plur. fem.) fled ² (fled-from).

Having heard ¹ these things he was gratified ^{1 1}.

The Latins were obliged to use these constructions, from want of a perfect participle in the active voice.

In Greek, when the subject is the same in both propositions, the participle is sometimes not put in the case of the common subject, but absolutely; 1. In the nominative:

Expelling (Pumping-out ^{nom masc}) only-but-now one wave of evils which were in my mind ^{dat} (understanding), another seizes (lifts) me behind (from-the-stern) in-consequence of your words ^{acc}.

Shame (Modesty) possesses me, being ^{nom fem} (lighting-on) in this condition in-which I am now. (For αἰδώς μ' ἔχει is the same as αἰδέομαι.)

It appeared ^{impf} to them more secure to hold Ægina, having sent ^{1 1 masc} men-of-their-own-as-colonists. (For ἐβάλοντο is the same as ἐψηφίσαντο, 'they voted'.)

2. In the genitive:

You-ought (You-owe), as-I-have-anticipated-you-in-doing kind things towards you, to recompense me with kind ^{dat} things.

Just-as-I-was-taking-in-hand to consider-of ¹ the defence ^{acc} I should make before (towards) the judges ^{acc}, my (the) guardian-spirit forbade (withstood ^{1 1}) me.

He affirmed ²² *that* they would wear ²¹ *them* out both for other-reasons and because-they-now-ruled-the-sea. ("I wear out" is *εκτρυχώω*.)

3. In the accusative [used particularly by the Attics]; which case arises generally from a change of the construction.

As in Plato: Τοὺς οὖν Ἀθηναίους ἀγανακτοῦντας βουλευμένοις αὐτοῖς δοκεῖν κράτιστον εἶναι.

A kind of dative absolute takes place often, when the subject is in the dative:

Hippocrates ^{dat} (art.) being about Delium ^{acc} (art.), when (as) it was announced ²¹ to him that the Bæotians were-coming-upon-him (come-on), sends &c. (Here αὐτῷ is unnecessary.)

Sometimes, in cases where the subject is not the same in both propositions, the NOMINATIVE ABSOLUTE is used for the genitive absolute:

Bad words made-a-loud-noise ^{impf} as they spoke among one-another, guard ^{nom} accusing (reprehending) guard.

The son ^{nom} (production) of Œdipus intending to send to (upon) the fire-places ^{acc} of Loxias (i. e. Apollo), in-the-interval the Argives marched-against ²¹ the city.

Who ^{pl nom} having caused ^{21 m} a meeting (collection,) Themistocles spoke-first ^{impf} of (out-of) them all. (Themistocles is in fact included in the relative "Who".)

In which ^{scm} you confided ²¹, being some (there-are-some-who) of you children merely (without-art). (The verb refers to all of which *ἐνίοι* form a part.)

Two ^{nom} going-together (coming-with,) the one is-wont-to-think (think-of ²¹) sooner-than the other what-is-advantageous: but if (if-altogether) a person thinks ^{21 subj} (thinks-of) alone, his (him ^{dat}) mind is slower and (but and) his penetration is slender.

The DATIVE ABSOLUTE also is used in this case:

The Athenians made ²¹ it clear that they were extremely-grieved ^{nom} at the capture ^{dat} of Milētus both-by-many-other-proofs-and-especially when Phrynichus ^{dat} made ^{21 part} and exhibited (taught) a drama called the Capture of Milētus, the spec-

tators (*theatre*) fell ^{a 2} into tears, and they fined ^{a 1} him in a thousand drachmas ^{dat}. (*Here Φρονιχῶ may depend on the same government as ἀλώσει; if we supply ὄρε before "the spectators".*)

These ^{dat} being excluded from the use of the sea and laid waste by (*down-on*) land ^{acc}, some of them took-in-hand ^{a 1} to deliver-up (*lead: a. 2. Attic*) the city to the Athenians ^{acc}. (*Here the dative may be governed by εἰ.*)

And the ACCUSATIVE ABSOLUTE:

Do not (*μὴ*) wonder (*imperative*), if I prolong my discourse (*word*), my children ^{acc} having appeared ^{a 2} unexpectedly (*unexpected neut acc pl*). (*The accusative may depend on πρὸς, "in consideration of."*)

21. The genitive participle absolute is frequently used with a substantive understood.

The thing (*i. e. It*) being manifestly shown ^{a 1} that the affairs of the Greeks depended-on (*became a 2 m in*) their (*the*) ships, we have furnished (*held-out-to a 2 m*) three things the most suitable to this same ^{neut acc} object

He went ^{a 2} (*withdrew*) towards (*upon*) Caria ^{acc}, the news having been announced ^{a 1 p pl} (*announced-to*) that the Phœnician ships (*Ionic*) were-sailing (*sail*) towards (*upon*) them ^{acc}.

The thing being (*having, i. e. itself*) thus

Things happening (*becoming*) thus . . . (*I. e., should it so happen.*)

If, as-men-went to battle ^{acc}, one (*any-one*) were-able ^{acc} in-the-mean-while to make ^{a 1} warriors by declaiming-rhapsodically ^{a 1 p p l nom}

The substantive is frequently supplied from the preceding words:

The Lacedæmonians, having first sent ^{a 1} Phrynis to Chios ^{acc} (*acc.*) to see if there belonged (*are*) to them as-many-ships-as (*ships acc as-many-soever-as*) they said ^{imp f}, Phrynis having brought-back-word ^{a 1} to them that these things were ^{op f} true which (*whatever*) they heard ^{imp f}, made ^{a 1 m pl} the Chians allies immediately.

My husband being dead ^{a 2} (*utterly-dead*), there-might-be to me another husband. (*Πόσις* not only occurs in this sentence, but had occurred just before.)

Sometimes, though rarely, the genitive of *ὦν* is wanting :

Why should any-one observe ^{opt mid} (review) the birds (*ὄρνις* : same as *ὄρνιθας*) which-make-a-shrill-noise above, who being guides (i. e. under whose guidance) I was-destined ^{impf} to kill ^{a 2} my ^{art} father ?

Here *ὦν* may be understood. The Latins say in the ablative, 'Te duce.'

22. Impersonal participles absolute are put in the accusative (governed by some preposition understood as, *κατά* or *μετά*) ; or, as some think, in the nominative.

It becomes you not to dwell (*dwell-in*) here, it-being-in-your-power to inhabit (*have*) a city blessed-by-the-Gods.

When-you-have-it-in-your-power to rule all Asia ^{acc} (*the Asia all*), will ye choose ^{mid} some thing else ?

Let-no-one-of-you-imagine that we risk danger without necessity (*properly*, "it not concerning us").

They held ^{a 2} Agis ^{art} in much fault, thinking *that*, when-the-fortunate-opportunity-presented-itself to them to engage ^{a 2} (*strike-with*) with the enemy advantageously, they had-gone-away ^{impf inf} (*ἀπίνμι*) having done ^{a 1} nothing worthy of the equipment.

If-it-should-so-happen.

Behoving-him-as-it-does not (*μή*) to say the truth (*being* ^{acc}, Ionic : 'the thing which is'), he says that the way-back is one of three months.

It-being-determined *that*

It-having-been-determined *that*

They, by not having succoured ^{a 1 acc} them, went-away ^{a 2} (*went-from*) as-it-was-right-they-should.

Verbs, which are usually impersonals, are often used in the same manner, even when they receive a subject :

These-things-having-been-determined-on by us ^{dat.} (*But perhaps ταῦτα is ἐπὶ ταῦτα.*)

Nor-any-other-thing-being-a-care to them than

(*Here too ἄλλο may b ἐπὶ ἄλλο.*)

Adjectives, which are used impersonally in the neuter with ἔστι, are also so used :

The Syracusans animated-one-another ^{impf.}, using not a little shouting ^{dat.}, it being impossible to give-a-signal ^{a 1} by any (*particular*) other ^{dat} ^{mass} manner by (*in*) night.

Do you really intend (*think-of*) to bury him, it being forbidden (*disallowed*) by the city ^{dat} ? (*Ὅν is omitted.*)

Participles also are so used :

It having been written ^p in the treaty ^p that

It having been enjoined ^{a 1} ^p (*enjoined-upon*) him ^{dat} to write-up ^{a 1} the-laws (*the laws the*) of Solon, instead-of Solon he appointed ^{a 1} himself the lawgiver.

23. *The construction of the participle both with the genitive absolute, and referring to a subject preceding, is used in various ways, which must now be noticed.*

(1.) *As a definition of time ; (in which case it is resolved by ὥς, ὡς, &c. and the finite verb.)*

Which (*Whatever*) things I said ^{a 2} (*remarked*), even when beginning (*commencing*). (*That is, at first.*)

When commencing and throughout he testified ^{a 1} this.

Arrows resounded ^{a 1} on his shoulders ^{acc.}, as-he-moved.

It is often preceded by ἐπὶ, μετὰ, &c. (*in marking an epoch in history.*)

The Athenians, when-the-Pelasgians-had (*upon Pelasgians having*) the ^{fem} territory now called Hellas, were ^{impf} (*without augment*) Pelasgians.

In the fifteenth (*fifth and tenth*) year ^{dat.}, Chrysis-being-priestess at (*in*) Argos, and Ænēsius being ephor at (*in*) Sparta . . .

They made ^{impf} other compacts when-Theramenes-was-present (*upon Theramenes being present*).

After-Solon-departed, great vengeance from God seized-on (*took* ^{a 1}) Cræsus.

Cræsus ^{art} sent-away ^{impf} these *things* to Delphi ^{acc}, and together-with them (*the*) two goblets (*Ionic*) great in size ^{dat} (*Ionic*). These ^{mas} were removed ^{a 1} about-the-time-that-the-temple-was-burnt.

After-a-fall-of-snow (*Upon snow* ^{dat} *having fallen* ^{a 2}) it rains in five days (*Ionic*).

To come ^{a 2} (*arrive*) after-every-thing-is-over (*sci* with *dat. pl.* *part. pf. pass. of ἐξέρχουαι*).

(2.) *In assigning a reason :*

They-are-glad *at* being respected.

I am gratified (*delighted*) *with* having seen ^{a 2} (*seen-into*) you.

They dislike sitting (*resting*) here.

They repented having restored ^{pf} the prisoners.

Be-ashamed-of (*Reverence* ^{a 1} ^m) leaving (*quitting*) your ^{acc} father in *his* irksome old-age.

Consider (*Know : contracted*) *it* a favor that-you-are (*being*) unpunished.

You have done ^{a 1} well in having come ^{a 2} (*come-from*).

Ye do-wrong in beginning *the war* ^{gen}.

He errs-entirely in delaying (*wearing-away*).

They shall not escape-unpunished in deserting (*having stood-away* ^{a 2}). *That is, since they have deserted.*)

They do and say all *things* wishing-to-escape (*escaping : i. e. because they wish to escape*) the trial.

When the participle refers to a different person from the first, then, according to the construction of the verbs, the genitive, dative, and accusative are put :

The Athenians were-very-irritated ^{impf} *at the men* having fled ^{pf} ^{mid} ^{gen} (*fled-from*).

She-would-not-be-glad *at-his-coming*.

He was grieved ^{impf} at the Greeks ^{acc} being subdued (brought-under) by the Trojans ^{dat}.

I was delighted ^{pp} (gratified) at your (you ^{acc}) speaking-well-of my ^{acc} father.

I am-glad-at your (you ^{acc}) succeeding.

Our (The to us) crews have been ruined ^{pp} (corrupted), and are still now being ruined on-account-of (through) this ^{acc}, viz. the sailors being destroyed (destroyed-utterly) by the cavalry ^{acc} of the enemy

*Verbs of motion are thus accompanied by participles :**

Raising-up with-a-view-to-give-advice.

I have undertaken ^{pf pass} (hurried) to teach ^{fut} you.

He sends me to you bearing these letters.

They went ^{impf} (withdrew) announcing-round-about to the different countries that-they-must-assist (succour ^{inf}).

That, which (the) is to me the greatest wonder (Ionic) of all the things in this ^{scm dat} country, at-least next-to (after) the city itself ^{acc}, I come (arrive) now to mention ^{fut}.

(3.) *In restrictions. Here the participle is attended by some particle : (as, και, καιπερ, όμως, περ.)*

I think (conceive) that Hector even though ardent will abstain ^{mid} (hold-off) from the fight ^{acc}.

Thinking (Imagining) that bad ^{acc} things are good, or even though being-of-opinion (γινώσκω) that they are bad, do they nevertheless covet them ^{acc} ?

Possessing (having obtained ^{pf pass}) all these ^{neut} means of defence, nevertheless they are injured. (I. e., Though they possess.)

I supplicate you, even though being a woman, nevertheless I supplicate you.

The four-hundred were gathered-together ^{impf} (collected) at (ες, i. e. ελδόντες ες) the senate-house, even though thrown-into-

*[The future participle most commonly follows verbs of motion. Dunbar.]

confusion ^{pl}, nevertheless *they were gathered together.* (*Here ὅμως is put before καί.*)

Do not (*μή*), honoring (*respecting*) the Gods, then (*subsequently*) pay-no-regard-at-all-to the Gods ^{acc}. (*Εἴτα, says Brunck, is here put for 'nevertheless.' It may however be translated 'then,' ὅμως being supposed: and then this sentence belongs to No. 1. Similar to this is the following:*)

Having laid-down ^{a 2 m} (*put-under*) that to-attend-to-one's-own-affairs (*the acc^{ut} to do the pl^{acc} of oneself*) is prudence, he then (*after-that*) affirms that nothing prevents those-also-who-do (*also the doing*) the things of others ^{acc} from being-prudent ^{inf}.

(4.) *To express a condition:*

Agamemnon will-give (*gives*) you gifts if-you-cease (*a. 1. part. of μεταλήγω*) from your wrath.

I would go (*arrive: a. 2. opt. with ἂν*) to the risings ^{acc} (*contracted*) of the stars and underneath the earth ^{acc}, if-I-were (*being*) able (*potent*) to do ^{a 1} so (*these acc^{ut}*).

(5.) *To express the means or manner:*

He is departed (*withdrawn*) having died ^{a 2} (*i. e. by dying*).

He has departed ^{impf} (*withdrawn*) flying.

They live *by* plundering (*preying*).

He surpasses (*conquers*) his (*the*) friends in doing good (*well*).

24. *The participle is used also in interrogatory and relative propositions. (In this case it serves to express all the foregoing definitions.)*

*It is necessary to define ^{a 1 m} whom calling (*saying*) philosophers ^{acc} we dare to affirm that-it-is-right for them to rule. (I. e., whom we mean by philosophers when we say that such should rule.)*

Have you considered (*taken-notice-of^{pl}*) what-constitutes-this-crime (*the performing ^{acc m pl} what [men] denounce [by] the name this ^{acc}*)?

What kind of a man he is and of what things he is the au-

thor. (Say, *What-kind-of* [man] *of-what-kind-of* [things] *he chances being author.*)

Consider what right you, who behave so ill to me, have to censure me who behave so well to you. (Say, *Speculate-on*^{1m} *me*^{dat}, *being*^{dat} *what-kind-of* [man] *respecting you*^{acc}, *being*^{nom} *what-kind-of* [man] *respecting me*^{acc}, *after-that you censure me*^{dat}.)

They are-engaged-in-a-war without-its-being-clear-which-party-began-it.*

This construction is used to express a reason :

(*In the Ionic.*) It is said that Cyrus asked (*asked-about*^{impf} *inf*), being what men and how-many (*how-much*) the Lacedemonians declare (*speak-forth*) these things to him (*himself*). (*I. e., who they were and how many of them that they should dare declare &c.*)

Do not ($\mu\eta$: *i. e. ὅρα μὴ*) inquire^{2m sub}, being (*Ionic*) how-many (*add "any"*) they are able to perform these things.

The commanders asked^{mpf} whether they retreat (*retreat-from*) in-consequence-of-thinking the most hostile land more-their-own than the sea^{acc}.

What wishing (*inclined*) do they flee ?

On-what-presumption (*What having learnt*²²) have you done¹ this ?

Under-what-feelings (*What having suffered*²² ; or "*what having felt*") have you done¹ this ?

And a restriction, 'although' :

How few things we men being-able to anticipate concerning the future^{acc}, do we attempt to do many things !

And the means or manner :

They taught¹ the Greeks in what manner^{acc} directing their (*the of them*) countries and against (*towards*) whom^{acc} warring they might make (*a. l. opt. Æolic*) Greece^{acc} great.

* For a common expression would be: Πολεμοῦντας, εἰσὺς ἀφ' ὧν Ἀθηναίων.

He affirmed ^{a 2} *that* those-who-consulted-the-oracles *about* things which the Gods gave ^{a 1} to men ^{acc} to judge-of (judge-between) *by* discovering (learning ^{a 2 dat pl}) them naturally, were-frantic ^{inf}.

Τί ἔχων *also is used to ask a reason :*

What *business* having in view do you lurk about the door ^{acc} ?

Why do you tarry ?

Ἐχων *is often used with another verb without any peculiar signification :*

You talk-nonsense.

You must not (οὐ μὴ) talk-nonsense. (*Express "must" by the future.*)

Perhaps the full expression was τί ἔχων φλυαρεῖς ; and τι became dropt, as well as the interrogation. Some suppose φλυαρεῖς ἔχων to be put for φλυαρῶν ἔχεις.

25. The construction with the participle is very often preceded by ὥς, ὥστε, ἄτε, οἷα δὴ, &c. ; especially when a reason is given as contained in the opinion, the words, the intention of another ; or when any one supposes a motive for doing any thing in the mind of another. The participle future with ὥς in particular is put after verbs of all kinds to mark an intention.

1. Participles in the case of the preceding subject :

You advise these things as not (οὐχι) going-to-assist (fut. part. fem. of συνδράω) me. (I. e., with an intention not to assist me.)

Do not (μὴ) answer (*speak-in-answer : imperative*) me ^{acc} anything (*not-at-all*), as in-fact I-am-going-away (*tending*).

Our (*The to us*) enemy is to-be-hated (*hateable*) so-far as-is-consistent-with-the-expectation-that-he-will-even-love us again hereafter ; and I shall wish ^{mid} (*will*) to assist my friend by doing ^{nom} (*ministering*) such (*so-great*) things towards my (*the*) friend, as-if-he-were-not-to-remain (ὥς ου with fut. part.) so always.

Those-who-abstain (*The abstaining*) from present ^{art} (*on-the-instant*) pleasures ^{acc} do it, not that (*iva*) they never (*neither-at-any-time*) may be made-glad ^{acc} by it; but they discipline-themselves thus in-the-hope-that-they-will-be (*as*) made-glad ^{acc} by (*through*) this abstinence ^{acc} (*acc.*) in-a-manifold-degree in-the-time-to-come.

He was announced ^{impf} to-be-meditating-an-attack on the Greeks ^{acc}.

The Athenians were making preparations for (*as*) going-to-war ^{fut}.

2. Genitive absolute :

As (*Whereas*) the Thessalians *were* endeavoring ^{part} to overturn them, the Phocians guarded-against (*guarded-over* ^{acc}) it.

Envyng (*Enviously-begrudging*) her ^{dat}, as (*whereas*) being respected ^{pf} ^{acc} above all ^{acc}, they were delighted ^{impf} with the judgment ^{dat} (*Ionic*) given.

3. Accusative absolute :

As-it-was-now-in-their-power to do whatsoever they wished (*opt. pr. of βούλομαι with av*), they slew ^{acc} (*killed-off*) them.

As-many-as among you are (*ευχαλῶ εἰν*) well-disposed to the Persians (*Ionic*), rejoice (*be gratified*) on-account-of this, under-the-expectation-that-we-shall-overcome the Greeks ^{acc}.

Not from insolence ^{dat} do I say these things, but because-he-is-present (*him as being-present*).

Under what expectation did it occur to you to expose the child? Under the expectation that the God would at least save his own offspring. (*Say, To what* ^{acc} of thought did it arrive ^{acc} to you to cast-out ^{acc} son? *As the God* ^{acc} meaning-to-save at-least the production of himself.)

Looking (*Seeing*) to this ^{acc} that these things will-be (*will become* ^{part}).

4. Dative absolute :

The bed-of-leaves is pressed-down, as-if (*as*) some-one (*par-*

ticalar ^{dat}) abode-in ^{part pf} the cave. (Properly, as if by some one who abides in it.)

Sometimes *ὦν* is omitted :

You-may say (utter-a-voice ^{inf}) every thing, as I ^{acc} am alone ^{acc}.

Or do you make-light-of my (the of me) fare, as-if (as) my ^{acc} food ^{acc} (plan-of-living) were more difficult to procure ^{acc} than yours ^{acc} (gen.) ?

Sometimes the subject *τοῦτο* is omitted :

But now, as these things are (having ^{acc}) thus, send-off ^{pf} an expedition as-quickly-as-possible.

Ὡςπερ with a participle expresses more particularly a comparison :

You ^{pf} will see ^{mid} (discover), just-as in the case of slaves running-away and found ^{pf} again, some (the indeed) of them entreating

And *ὥςπερ* *εἰ* and *ὥςπερ** simply are used for 'as if, as though.'

Of such constructions as *Μηδὲν εἰδὼς ἰσθί με*, we have had examples. In these *ὥς* is often added :

Know (contracted) that I ^{acc} know (having ascertained : pf. contracted) nothing (not one ^{acc}) of the things of which you make-inquiry.

Know (Think-of) that he ^{acc} is ^{part} no-more in the light (i. e. of life).

Cambyses considered ^{impf} (thought) the Ionians as (as being) his paternal slaves.

I am-come to-announce ^{fat part} that your ^{acc} father is not any-more, but has perished (pf. mid. of ὀλλυμι with redupl.).

He says that virtue ^{acc} (genitive ; *περὶ* understood) is capable-of-being-taught.

The people sprang-up ^{acc} (rushed-up) to a strife ^{acc} of words :

* Xenophon combines the construction of the participle and the optative ; *Ὡςπερ ΤΟΝ ΑΡΙΘΜΟΝ τούτων ἔχοντα τινὰ ἀνάγκην καλοῦς καὶ ἀγαθοῦς εἶναι, καὶ οὗτ' ἐξω τούτων σπουδαίους εἶναι τούτων πονηροῦς οἶόν τε εἰς γίνεσθαι.*

we indeed saying that my lord conquered (conquering); but they (*the*) that that person conquered.

‘Ως is here omitted :

What do you think (*affirm*) concerning my (*the*) brother ^{sc} (own-brother)? That he will come or that he loiters still? I wish to ascertain (*perf. contracted*). (*The genitive participle depends on ἐπι, “concerning.”*)

Οὕτως often accompanies ὥς :

And now, that both the soldiers ^{sc} and the leaders have-not-been (*not-having-become*^{sc}) censurable,* be-ye-convinced (*thus† the conviction have*).

26. The participle, like the adjective, does not always agree with its substantive, in gender, number, and case.

Struck ^{a 2 p dual} (πλήσσω) by a thunderbolt ^{dat.}. (*Here “struck” is in the masculine, though said of Minerva and Juno. The dignity of the persons is here considered, not genders.*)

O my (*of me*) soul prospering ^{mas} in-a-better-manner than can be expressed by words ^{dat.}, what should I say (*assert*^{sub})?

Porson calls on the “*tirones*” to remember the canon of Dawes, relative to Tragedy : “If a woman, speaking of herself, uses the plural number, she uses also the masculine gender; if she uses the masculine gender, she uses also the plural :”

Though having been injured ^p we will be-silent ^{mid}. (*Here “injured” is in the masculine, though Medea, who speaks, is speaking of herself.*)

In Tragedy, the masculine is used also for the feminine, when a chorus of women are speaking of themselves :

I sink (*leave*^{mid}) while looking (*penetrating*) into (*in*) the misfortunes of men and into (*in*) their doings.

* Xenophon has, ‘Ως πάν μοι ΔΟΚΕΙ . . . , οὕτως ἰσθι, where δοκῆ for δοκοῦν is observable.

† Οὕτω is generally placed thus at the end, but not always. Plato: Μὴ οὕτω μου ἐπολάβης ὥς λέγοντος &c.

When the substantive is a collective one in the singular, the participle is often in the plural :

A great-concourse-of-people were assembled ^{impf sing} honoring (respecting) Ceyx.

The participle is put in the singular with the plural verb, when it expresses an action which belongs to one only of those indicated by the finite verb :

Let us go ^{acc} (give-way), having taken ^{a 2} every thing a want of-which you-have (holds you).

The following is a contrary case :

Have ye come ^{a 2} (arrived) to the act-of-barbarity ^{acc}, old-man, in killing ^{p1} her as an enemy ^{acc}? Tell ^{a 2 sing} (Remark) me.

The participle does not always agree with its case :

My (Me ^{acc}) heart palpitated ^{p1}, as I was hearing-of ^{acc} ^{acc} this.

Such cases may be referred to the absolute participles.

ADVERBS.

1. *Adverbs of time are sometimes changed into adjectives.*

It does not behove a man who-gives-counsel to sleep all-the night.

So Virgil: '*Nec minùs Æneas se matutinus agebat.*'

2. *Two or more negatives strengthen a negation. Numerous instances of this have occurred in the course of the work. When a negative is compounded with a word, then the case is different :**

They affirm things not incredible.

*[Sometimes, though seldom, a plurality of negatives affirms.—A negative is used interrogatively for affirming more emphatically, and with a future tense interrogatively for commanding. Viger.]

VERB.

1. When two verbs governing different cases are joined with one substantive, it should stand with each verb in the case required, or be repeated by a pronoun. Yet it is often put only once.

It shall be commanded (ordered to : paulo-post fut.) to the elder to rule the younger^s and chastise them.

Sometimes the case is governed by the remoter verb :

I partake-of and bear the blame^s. (Though *τι* may be supplied after both verbs.)

In the following passage the accusative χρήματα must be supplied as a nominative before ἐλθῃ : Πρὶν ἂν χρήματα δὲ αὐτόθεν *τι* συλλέξωνται καὶ παρ' Ἀθηναίων ἐλθῇ. Somewhat similarly the relative is not repeated in the following construction :

To whom was much property, but *who* was not-in-the-least arrogant in consequence.

2. The imperative is used by the Attic Poets in a dependent proposition after οἶσθ' ὃ and ὦς.

Do you know what you have to do ? (Say, Knowest thou which do^s. Properly, "Do, do you know which ?")

Do you know how to do it ?

Plautus has : "Tange, sed scin' quomodo ?"

[The imperative is often used (as in English) for the purpose of caution or instruction. Viger.]

Sometimes the plural of the imperative is used, though only one person is addressed :

Come to (a. 2. pl. of προσέρχομαι) your father^s, my (o) child.

The imperative is also put in the singular, though only one person is mentioned :

Tell^s (Remark) me, both Socrates and Hippocrates. (Put *εἰ* before "Socrates.")

3. *The second person imperative sometimes receives a subject, and thus stands for the third.*

Let every-one of you shoot ^{sing}.

Go some-one near.

The future indicative is frequently put for the present imperative.
(TO.)

But do you remain.

Give-up^{p1} not-at-all.

Do you know what ^{relat neut} you must do? (I. e., *What you are to do.*)

4. *Where a verb is repeated for the sake of emphasis, if the verb is compounded with a preposition, that preposition is generally omitted in the repetition.*

Me you have destroyed-utterly ^{a 1 p1}, you have destroyed (ruined).

ADDITIONAL RULES.

SUBJUNCTIVE WITHOUT *av*, *xs* (*xev*.*)

1. *The Subjunctive is thus used (in the 1st person plural) in exhortations : (for the 2d and 3d persons, the optative is used.)*

But let us go ^{subj} (*ερχομαι*) up the city, and (*δς*) let a shout most-quickly be raised (*become* ^{a 2 opt}).

2. *In questions of doubt, with or without βουλει or θελει; preceding.*

Do-you-wish therefore we-should-place-down two kinds (forms) of persuasion (*persuading* ^{part}) ?

Are-we-to-speak (remark) or be silent ? or what shall we do ^{in q}

* *xs* (or *xev*) is used for *av* in Epic and in Doric poetry.

Or of indignation.

Am-I-to-be-silent for this fellow ?*

3. In negative propositions after *οὐ*, *μὴ*, or *οὐ μὴ* (Attic) in aor. 1. passive, or aor. 2. act. or mid. with a future signification.

Neither (*Not*) is that man a living (*quick*) mortal nor (*not*) ever will appear (*become* * 2).

For they will not (*οὐ μὴ*) know * 2 thee from age and (*τῆς καὶ*) length (*long*) of time, nor will respect ^{fut} thee arrayed (*blooming* perf part pass) in-this-manner.

4. For the imperative: (with *μὴ*, in prohibitions, use the aorist subj.)

Come (*Bring* imp pr) Oh my child now also (*and*) learn * 2 the nature of this (*the*) island.

And do you ^{pl} not inflict-upon (*lean-upon*) this (*this, the*) land heavy wrath (*rancour*), be not exasperated ^{imper} nor cause (*chance*) unfruitfulness.

SUBJUNCTIVE WITH *αν* OR *κῆ*.

1. The subjunctive is so used after the relatives *ὅς*, *ὃς*, *ὅστις*, *ὅστις*, *ὅστις*, *ὅστις*, &c. when these refer to persons or things indefinite†, and the whole proposition relates to present or future time.

And (*ὅς*) you see (*ὁρᾶω*) that of cities also, which-so-ever (*how-many*) not-knowing (*being-ignorant*, a. 1. part. with *αν*) their own power (*the power of-themselves*) war * 1 with their superiors, some (*the*) are (*become*) over-turned, others made subject (*slaves*) after-having-been-free (*out-of free*.)

But whom I shall perceive (*a. 1. with κῆ*) to tarry (*wait*) willingly (*ἐθέλων*) apart-from the fight . . .

* So after *πῶς*, *ποῖ*, *ποθεν*, &c. where the optative requires *αν*. Vid. Appendix, Dawe's Canons, I. and II.

† If the relatives refer to definite persons or things, they are followed by the indicative, unless the meaning require the potential.

2. Sometimes, but not in Attic Greek, the subjunctive may be thus put for the future tense.

But I will lead-away (use $\kappa\varsigma$) fair-cheeked Briseis.

In this sense, the Attics use the optative with $\alpha\nu$.

OPTATIVE WITHOUT $\alpha\nu$ OR $\kappa\varsigma$.

1. The optative is thus used in the expression of a wish.

May the Greeks expiate (honor $^{\ast 1}$) my tears by thy darts.

Thus may thy $^{\ast 2}$ desire of children become accomplished (fulfilled) by ($\pi\rho\acute{o}\varsigma$) the Gods, and may thou thyself die $^{\ast 3}$ happy.

In Homeric poetry $\kappa\varsigma$ or $\kappa\epsilon\nu$ is sometimes added to the optative in this sense.

If the wish relate to a thing past, the indicative aorist is put with $\alpha\upsilon\varsigma$ without $\alpha\nu$.

2. After the relatives, indefinitely used, when the whole proposition relates to past time.

But, again, whatsoever (who, $^{\text{relat}}$) man of-the-people he might-behold and find ($\sigma\phi\upsilon\sigma\iota\sigma\kappa\omega$) bawling, he was smiting (Ion : $\epsilon\lambda\alpha\sigma\alpha\sigma\kappa\omicron\nu$) him (the) with his sceptre.

Whomsoever (Whom) Mars took-off $^{\ast 2}$, these beheld $^{\ast 3}$ not their children.

3. In the oratio obliqua ; i. e. when any thing that has been said, or even thought by another, is quoted in narration not in the exact words of the speaker : particularly after $\delta\epsilon\iota$ or $\omega\varsigma$, "that."

Some reported (brought-out $^{\ast 2}$) a prayer of his, that ($\omega\varsigma$) he prayed to live for so-long (so-much) a time $^{\text{acc}}$.

But on the morrow (day-after) a messenger came $^{\ast 3}$ saying, that ($\delta\epsilon\iota$) Syennesis had left (part : perf : mid : of $\lambda\epsilon\iota\pi\omega$ with opt. of $\sigma\upsilon\mu\iota$) the heights.

The optative may be thus used, whether the action spoken of be in present, past, or future time.

OPTATIVE WITH *av* OR *xs*.

1. *The optative is thus used to express uncertainty, conjecture, possibility, volition.*

He cannot be my son.

Now (*Therefore*) some-one might blame (*dishonor*) the things said (*part : p. p. of πρῶ*).

I would willingly (*sweetly*) see (*view-steadily*) these fair ^{art} names.

In the two following sentences av is used only in the latter.

He asked ^{art} what punishment (*to-suffer* ^{art} *inf*) he deserved (*he was* ^{opt} *worthy*).

He asked what punishment he might *by possibility* deserve.

2. *In interrogatory clauses ; and after πως, ποί, &c. where the subjunctive stands without av.*

But would he be willing then (*apa*) to speak ^{art} *pass* with us?

Whither should one (*some-one*) turn-himself ^{art} *mid*?

3. *For the imperative.*

Go thou within ^{part} speedily (*with speed*).

Say on, *if you please*.

Av is sometimes joined with the imperative mood itself, as in Aristoph. Ach. 1200 ; it softens the command, and gives it more of the civility of a request. Viger.

Av is not construed with the optative of the future.

The Attics join the optative with av in the sense of a future. Viger.

THE PARTICLE *av* OR *xs*.

Besides the use of av with the optative and subjunctive moods, already exemplified, it is likewise used, conferring a potential force, with other moods.

1. *With the indicative of the imperfect, aorists, or pluperfect.*

I-for-my-part would-have-spoken (*said*; with *av*) if I had happened (*chanced*^{impf}) to-be-present^{part}.

For every one (*τις*) might have-heard (*understood*^{a 2}; with *av*) clearly the stroke of the blow.

With the indicative, imperfect, (and aorist) it often expresses the repetition of an action.

He was often saying (*φημι*) that he (*μιν*) loved (*επαω*) some-one.

It is safer not to construe av with the indicative present, perfect, or future.

2. With the Infinitive.

Observe, the aorist infinitive with *av* is often equivalent to the future infinitive (which does not go with that particle) without it, especially after such verbs as *δοξω*, *νομίζω*, *οἶμαι*, *φημι*, or some other verb equally applicable to the past, present, and future. Hermann, *ad. Soph. Col.* 1076, admits the construction of *av* with the future infinitive.

He hoped that the Athenians^{acc} would probably (*ισως*) come-forth-against^{inf a 2} him.

It is not possible (*It is not*) that one man should be able^{a 1} ever (*at-some-time*) to do all these things.

3. With participles.

Hence men feign things that neither (*not-and*) are^{part}, nor (*not-and*) ever-could-become (*with av*).

Besides (*χωρις*) the shame that would-stand-round-about^{a 2} *part us*.

Av is frequently repeated in long sentences, (*but not with the subjunctive*), for the sake of clearness or of emphasis.

The position of *av* in a sentence is decided by euphony. This is to be remarked, in order that, by observing the connection, it may always be brought to the verb to which it belongs. It cannot, however, stand in the first place of a sentence, and thus is distinguished from *av* the same as *εav* or *ηv*, "if," which usually begins a clause. The Attic poets always say *ηv* for *εav*, and never *av*.

THE CONJUNCTION ΕΙ.

ΕΙ signifies 'if,' 'since,' 'although,' 'whether ;' and in any one of these senses is joined with the indicative or optative, not with the subjunctive mood.

1. ΕΙ, 'if,' or 'since,' with the indicative, implies a condition in the statement but a certainty in the fact.

If science (*knowledge*) and right (*correct*) reason happen (*chance*) not (μη) to dwell (*being-in* ^{παρ}; see note*) in them, they would not be able (*say, they were* ^{impf} with αν) such-as (*with* ^{εσ}) to do this.

If there are altars, there are also Gods.

2. ΕΙ, 'if,' with the optative (*without* αν), expresses uncertainty or possibility.

If any-one should rush-impetuously upon them, they would be found (*taken ; with* αν) more unprepared.

3. ΕΙ, 'whether,' in past actions, takes the optative without αν.

But first (*former* ^{acc}) it seemed right to them to try (*endeavour*) by fire, whether they should be able, wind (πνευμα) having arisen (*become* ^{a 2}) to burn (επιφλεγω) the city.

Or, in putting questions, the indicative.

If I asked (εξιστορεω) him (viv) to his face (*against* eyes) whether it behoves me to kill my mother.

The optative with ει αν occurs once only in Homer, II. β. 597.

* Frequent examples of τυγχανω with a participle are given in another part of this work, to which the pupil is referred. It may be of some use to observe here, that this construction of τυγχανω with a participle is not found in the Iliad, although examples of it are to be met with in the Odyssey. For τυγχανω without a participle, see Hom. II. λ. 116. "Whether it can be thus used without the accompaniment of a participle, has been long a topic of dispute among scholars. But the soundest opinion, and that to which Porson ultimately acceded (see Scholefield's ed : of Porson's Eurip: p. 117,) is, that in the Tragic style at least the omission of the participle is allowable, though rarely practised."

Although *εἰ* is not construed by Attic writers with the subjunctive, it is so construed by Homer, by the Ionic writers, Lyric poets, and by the writers of the later ages and of inferior character.

Εἰ is used for *εἶδε*, "I wish," either by itself, or, as is most usual, followed by *γάρ*; and with this meaning it is often joined with the optative.

(*Ἰνα*, *ὥστε*, *ὥς*, *ὁπως*, 'that,' 'in order that', and *μη*, 'lest,' are construed with the optative after verbs of past time, and with the subjunctive after verbs of present or future time, without *av*.)

(So also with *ἕως*, *ἕως* *av*, *ἕως* *av*, *ἕως* *av*, 'until', unless they refer to a determinate previous time, when the Indicative is used.)

Επει, *ὅποτε*, *ὅτε*, *επειδὴ*, 'whenever,' with the Optative without *av*, express a past action often repeated: *επην*, *επειδαν*, *ὅταν*, *ὅποτεαν*, with the subjunctive, a present or future action of the same kind.

'*Ἰνα*, 'where', *ὁπως*, 'when', 'as', *ὥς*, 'as', 'how', are construed with such mood as the meaning of the sentence may require.

Μη 'not', is the dependent negative, used in conditions, premises, after words expressive of design, &c.

Ουκ is the direct negative, denying without reference to anything else.

Μη is always used in negative prayers and commands, with the present imperative, or the aorist subjunctive.

POSITION OF CONJUNCTIONS, &c.

The greater number of conjunctions stand at the beginning of a proposition; but the following can never stand at the beginning: *av*, 'again', 'moreover'; *γάρ*, 'for'; *γάρ*, 'at least'; *δαί* (interrogative), 'then'; *δέ*, 'but', 'and'; *ὁνδαν* (ironical), 'forsooth'; *μέν*, 'indeed'; *οὖν*, 'therefore'; *καί*, 'and'; *οὖν*, 'therefore.'

Δη, 'verily,' may begin a sentence in poetry, but not in prose.

'*Ἄρα*, 'therefore', 'fittingly', does not stand at the beginning: *ἄρα* (with the circumflex), is interrogative, 'num?'

Ὡς (with the accent) means 'thus.'

*Μα and Νη are particles of obtestation, governing the accusative :
νη is always an affirmative oath ; μα (when it does not follow νη)
always negative.*

END OF THE EXERCISES.

ENGLISH AND GREEK
LEXICON.

ENGLISH AND GREEK LEXICON.

(In this Index, all nouns ending in *ος*, simply are of the second declension, and are masculine, unless it is otherwise stated; and all nouns in *ον* are of the second and are neuter. Nouns of the first declension are feminine, unless it is otherwise stated; and those of the third in *α*, *ατος* and *ος*, *εος* are neuter. Adjectives in *ος*, *ον* are of two terminations.

The Student will add in his exercises the soft breathing at the beginning of such words as commence with a vowel without any breathing attached. Where such words begin with a diphthong, as *αι*, *οι*, he will place the soft breathing on the second vowel. Thus *ἀγαυός*, *οἰκίω*.)

A, is not expressed in Greek
 Abandon, to, ἀφήμι, a. 2. ἀφῆν
 Abhor, to, στυγέω, ἦσω
 Abide, to, ναίω
 Abide-in, to, ἐναυλιζώ, σω
 Ability, δύναμις, εως, ἡ
 Able, οἶός τε
 Able, to be, δυναμαι, ἡσομαι
 Able-to-fly, φέξιμος, ον
 Abode, μέγαρον
 Abominable, ἀπέχυστος, ον
 Abominate, to, μυσάττομαι, ξομαι
 About, περί
 About-the-time-that-the-temple-
 was-built, ἐπὶ τὴν νῆδὴν κατακαίοντα
 Above, (adv.) ἄνω
 Above, (prep.) διὰ
 Absence, ἀπουσία, ας
 Absent, ἀτοιχόμενος, ης, ον
 Absent, to be, ἀπείμι
 Absolutely, παντάπασιν
 Abstain, to, ἀπέχομαι, fut. ἀφίξομαι
 Abstinence, ἐγκρατεία, ας
 Abundant, ἐκπλεως, ον
 Abundantly, ἀδὴν
 Abuse, προπηλακισίς, εως, ἡ
 Abuse, to, προπηλακίζω, σω
 Accept, to, δέχομαι, ξομαι
 Accept-from, to, παραλαμβάνω, παρ-
 λαβὼν
 Accompany-in-procession, to, πέμ-
 πω, ψω
 Accomplish, to, κραινῶ, ανῶ; περαινῶ
 Accomplishment, τέλος, εος
 According-as, καθάπερ; Ion. κατά-
 περ

According-to, κατὰ
 Account, αἰτία, ας
 Accuracy, ἀκρίβεια, ας
 Accurate, ἀκριβής
 Accusation, ἐγκλημα, ατος
 Accuse, to, ἐπαιτιδομαι, ἀσομαι
 Accused, the, ὁ φερόμενος
 Accustomed, ἥθας, ἀδος, ὁ, ἡ
 Achelous, Ἀχελῷος
 Achillean, Ἀχιλλεῖος, α, ον
 Achilles, Ἀχιλλεύς, εος
 Acinaces, ἀκινάκης, ον, ὁ
 Acknowledge, to, φημί, fut. φήσω
 Acquaintance, one's, οἱ γνώριμοι
 Acquainted, εἰδώς, νῆα, δς
 Acquainted-with, to be, χράομαι, ἡσο-
 μαι
 Acquiesce-in, to, στέργω, ξω
 Acquire, to, κταομαι
 Act, aη, πράξις, εως, ἡ
 Act-of-barbarity, the, τὸ δεινόν
 Act-of-injustice, ἀδίκημα, ατος
 Act, to, πράσσω, ξω
 Act-ill, to, κακουργέω, ἦσω
 Act-unjustly, to, ἀδικέω, ἦσω
 Action, πράξις, εως, ιος, ἡ
 Actor, ἄκτωρ, ορος
 Actor, an, ὑποκριτής, οῦ
 Acuteness, λεπτότης, ητος, ἡ
 Address, φθέγμα, ατος
 Address, to, προσευδόω, ἦσω
 Address-prayers, to, ἀράομαι, ἀσομαι
 Address-to, to, προσαγορεύω, σω
 Addresser, προσήγορος
 Adequate, ἐπιτήδειος, ον
 Administer, to, οἰκονομέω, ἦσω

- Admirable, αγαυός, ἡ, ὃν
 Admiration, θαῦμα, ατος
 Admire, to, θαυμάζω, σω
 Admire-very-much, to, ὑπερθαυμάζω, σω
 Admit, to, παρίημι, fut. παρέσω
 Admonish, to, παρακαλέω, ἔσω
 Admonition, νουθεσία, ας
 Adorn, to, κοσμέω, ἦσω
 Adrastus, Ἀδραστος
 Advance, to, προΐημι
 Advance-to, to, παραστείχω
 Advance-with-an-army, to, στρατεύω
 Advanced-against, ηντιώθη ες μάχην
 Advantage, αγαθόν
 Advantage, to, επωφελέω, ἦσω
 Advantageous, σύμφορος, ὃν
 Advantageously, εν καλῷ
 Advantageously - situated, to be, (fut.) χρησιμῶς ἕξειν
 Adventure-upon, to, αντιλαμβάνω
 Adversary, ἀντίδικος
 Advice, βούλευμα, ατος
 Advise, to, νουθετέω, ἦσω
 Ægean, Αἰγαῖος, α, εν
 Ægina, Αἴγινα, ης
 Ægis-holding, αιγιόχος, εν
 Ægisthus, Αἰγισθος
 Æneas, Αἰνείας, ου
 Ænesius, Αἰνήσιος
 Æolians, Αἰολῆς, εἰς, dat. εἶσι
 Æthiopians, Αἰθίοπες, εν
 Asar, τῆλε
 Asar-off, ἀπόπροθεν
 Affairs, πράγματα, εν
 Affection, φιλότης, ητος, ἡ
 Affections, επιθυμῖαι, ὢν
 Affirm, to, φημί, ἔφην
 Afflict, to, ἀνιάω, ἴσω
 Affliction, πημονή, ἥς
 Afford, to, ἐνδίδωμι, fut. ἐνδώσω
 Affrighted, he was, δις (poët.)
 Affront, ὕβρισμα, ατος
 Afraid, to be, σέβομαι
 After, (conjunct.) ἐπει
 After, (prep.) μετὰ
 After-that, ἐπειτα
 Afterwards, ὕστερον
 Again, αὖθις; αὖ; πάλιν
 Against, κατὰ
 Against-increasing, μὴ ἀυξηθῆναι
 Against-the-wishes, βίῃ
 Agamemnon, Αγαμέμνων, ονος
 Age, ἡλικία, ας
 Aged, (i. e. old) γεγονώς, νία, ὅς
 Agesilaus, Αγησίλαος
 Aggrieved, to be, χαλεπῶς φέρω
 Agis, Ἄγης, ιος
 Agitate, to, ελαύνω, fut. ελάσω
 Agree, to, ξυμβαίνω, α. 2. ξυνέβη
 Agree-to, to, συμφωνέω; ὁμολογῶ, ἦσω
 Agree-with, to, ὁμολογέω, ἦσω
 Agreeable, ἀρεστός, ἡ, ὃν
 Agreeably-to, πρὸς
 Agreed, to be, συμφωνέω, ἦσω
 Ah! αἶ
 Ah-me, οἰμοί
 Aid, τιμώρημα, ατος
 Ail, to, κάμνω, αμῶ
 Aim, to, ορέγομαι, ξομαι
 Aim-at, to, ἀκοντίζω, σω
 Air, αἶθρ, ἔρος, ὅ
 Ajax, Αἴας, αντος
 Akin, ἀδελφός, ἡ, ὃν
 Alarmed, δεδιώς; to be alarmed, ἐρ δέναι
 Alas, φεῦ
 Alcidas, Αλκίδας, ου
 Alcinous, Αλκίνοος
 Alcmaeon, Αλκμαίων, ονος
 Alcmene, Αλκμήνη, ης
 Alexander, Αλέξανδρος
 Alive, ζῶς, ἡ, ὃν
 All, πᾶς, ἅσα, ἄν; ἅπας, ἅσα, αν
 All-the-infantry, πᾶσα ἡ στρατιὰ ἢ πεζῇ
 All-the-night, (adj.) παννύχιος, εν
 All-together, ξύμπας, ἅσα, αν
 All-wailing, πανδάκρυτος, εν
 All-wretched, παντλήμων, εν
 Allege-against, to, κατηγορέω, ἦσω
 Alliance, ξυμμαχία, ας
 Allied, ξύννομος, εν
 Allied-with, to be, σὺνναιμι, fut. συνέσομαι
 Allot, to, λαγχάνω, α. 2. ελαχον
 Allotment, μέρος
 Allow, to, επιτρέπω, ψω, α. 2. ἐπιτραπον
 Ally, σύμμαχος
 Alone, μόνος, η, εν; οἷος, α, εν
 Along-with, μετὰ
 Already, ἤδη
 Also, καί
 Altar, βωμός

Alter, to κινέω, ἥσω
 Although, καίτοι
 Altogether, πάνω
 Altogether beautifully, παγκάλως
 Altogether-difficult, παγχάλεπος, ον
 Always, αἰ; αἰ; αἰν
 Am, I, εἰμι
 Am-in, I, ἐν εἰμι
 Amasis, Ἀμασις, ιος, Ionic
 Ambiguous, ἀμφίβηλος, ον
 Ambition, φιλοτιμία, ας
 Ambitious-desire, φιλοτιμία, ας
 Ambitious-of-fame, φιλόδοξος, ον
 Ambrosial, ἀμβρόσιος, α, ον
 Ambush, λόχος
 Amidst, μετὰ
 Amity, φιλία, ας
 Among, εν
 Amphionian, Ἀμφιόνιος, α, ον
 Amphitryo, Ἀμφιτρύων, ωνος
 Amulet, ἀμυντήριον
 Amuse, to, τέρπω, ψω
 An, is not expressed in Greek
 Ancæus, Ἀγκαῖος
 Ancestors, πρόγονοι
 Anchises, Ἀγχίσης, ου
 Ancient, παλαιός, ἂ, δν
 Anciently, τὸ πάλαι
 And, καί. Also τε after a word, as
 Que in Latin. And δέ
 And-in-case, κἄν
 And-not, μηδὲ
 And-whether, εἴτε
 Anger, οργή
 Angrily, οργῇ
 Angry, ὀξύθυμος, ον
 Angry, to be, χαλεπαίνω, ανῶ
 Anguish, ὀδύνη, ης
 Animal, ζῶον
 Animate-one-another, to, παρακελεύ-
 ομαι, σομαι
 Announce, to, ἀγγέλλω, ελῶ
 Announce-from, to, εξαγγέλλω, ελῶ
 Announce-round-about, to, περι-
 γέλλω, ελῶ
 Announce-to, to, εσαγγέλλω, ελῶ
 Annoy, to, ανιάω, άσω
 Another, ἄλλος, η, ο; ἕτερος, α, ον
 Answer, to, ἀμείβομαι, ψομαι
 Ant, μύρμηξ, ηκος
 Antiates, Ἀντιᾶται, ῶν
 Anticipate, to, προοράω
 Antiphon, Ἀντιφῶν, ὄντος

Anxiety, μελέδημα, ατος
 Anxious, to be, μεριμνάω, ἥσω
 Anxious-for, εελδόμενος
 Any, τις, τι, gen. τινος
 Any-longer, ἔτι
 Any-more, ἔτι
 Any-one, τις, τι, gen. τινος
 Anytus, Ἄνυτος
 Apart, to be, απέχω
 Apart-from, ἀπένευθε, —εν
 Ape, πίθηκος
 Apollo, Απόλλων, ωνος
 Apollodorus, Ἀπολλόδωρος
 Appear, to, φαίνομαι, fut. φανοῦμαι
 Appear-before, to, προφαίνομαι, a. 2.
 προϋφάνην
 Appease, to, μαλθακίζω, σω
 Appellation, επωνυμία, ας
 Appertain, to, προσήκω, ξω
 Apple, μήλον
 Apply, to, δίδωμι, a. 2. ἔδων
 Appoint, to, καθίστημι; fut. καταστή-
 σω. To be appointed, καθίσταμαι,
 a. 2. κατέστην
 Appoint-instead, to, ὑποδεικνυμι, εἰξω
 Apprehend, to, ὑποπτεύω, σω
 Apprehensive, to be, κήδομαι
 Approach, ἐφοδος, ἡ
 Approach, to, ἐγγίζω, σω
 Approved, ευδοκιμῶν, οὔσα, οὔν
 Apt, δεινός, ἡ, δν
 Aptly, ἱκανῶς
 Aradians, Ἀράδιοι
 Archedice, Ἀρχεδίκη, ης
 Archelaus, Ἀρχελαός
 Archer, τοξότης, ου
 Archidamus, Ἀρχιδᾶμος
 Archon, ἀρχων, οντος
 Archonship, αρχὴ, ἡς
 Ardent, μεμαῶς, νῖα, δς
 Ardæus, Ἀρδαιῶς
 Argilus, Ἀργίλιος
 Argives, Ἀργεῖοι, ων
 Argos, Ἄργος, εος, τδ
 Argue, to, κατηγορέω, ἥσω
 Argument, λόγος
 Arimaspus, Ἀριμασπός
 Arion, Ἀρίων, ονος
 Arise, to, ἀνίστημι, a. 2. ἀνίστην
 Aristagoras, Ἀρισταγόρας, ου, Ion. εω
 Aristeus, Ἀριστεὺς, ἔως
 Aristocrat, ἀριστοκρατικός
 Arithmetic, ἀριθμητική

Arm, (of the body,) *πῆχυς, εὖς, δ;*
and *ωλένη, ης*

Arm, to, *ὀπλίζω, σω*

Armament, *στράτευμα, ατος*

Armed-with-a-spear, to be, *δορυφο-
ρέω, ήσω*

Armed-with-a-sword, *ξιφηφόρος, ον*

Armenian, an, *Αρμένιος*

Armour, *τὰ ὄπλα,*

Arms, *τεύχεα, ων; ὄπλα, ων*

Army, *στρατὸς; στράτευμα, ατος; στρα-
τιὰ, ας*

Around, adv. *περὶ*

Arrange, to, *τάσσω, ξω*

Arrangement-in-battle, *τάξις, εως, ή*

Arranger, *διαθέτης, ου*

Arrive, to, *έρχομαι, fut. ελεύσομαι,
a. 2. ήλυθον, ήλθον*

Arrive-upon, to, *εφήκω, ξω*

Arrived, to be, *ήκω, ξω*

Arrogant, *γαῦρος, α, ον*

Arrow, *τόξον; ἰδς; οἰστὸς*

Art, *τέχνη, ης*

Art-of-imagery, *ειδωλοποιϊκή, ης*

Art-of-riding, *ἱππική, ης*

Artabanus, *Αρτάβανος*

Articulately-speaking, *μέροψ, οπος*

As, *ὥς*

As-altogether, *ὥσπερ*

As-far-as, *καθ' ὅσον*

As-far-as-concerns, *ὅσα πρὸς*

As-far-at-least-as-it-regards, *ὅσον γε
τοῦτ*

As-far-indeed-as, *ὥς γοῦν*

As-for-the-present-as, *τὰ εἰς τὸ παρὸν*

As-good-as-possible, *ὅτι βέλτιστος*

As-he-moved, *αυτοῦ κινήθέντος*

As-I-have-anticipated-you-in-doing
εμοῦ προποιήσαντος

As-if, *ὥσει*

As-is-consistent-with-the-expecta-
tion-that-he-will-even-love, *ὥς καὶ
φιλήσων*

As-it-was-now-in-their-power, *ὥς
εἶδν ἡδὴ αυτοῖς*

As-it-was-right-they-should, *δέον*

As-long-as, *εἰς ὅσον*

As-many-as, *ὅσοι, αἱ, α,*

As-many-soever-as, *ὅσοιπερ, ὅσαιπερ,
ὅσαπερ*

As-men-went, *ἰδντων*

As-much, *τοσοῦτος, τοσαύτη, τοσοῦτο*

As-much-as, *ὅσος, η, ον*

As-prosperous-as-possible, *ευδαιμο-
νέστατος*

As-quickly-as-possible, *ὥς τάχιστα*

As-rapidly-as-possible, *ὅσον τάχιστα*

As-regarded, *κατὰ*

As-soon-as, *ὅπως τάχιστα*

As-soon-as-ever, *επειὰν περ; ἐπειὰν
τάχιστα*

As-the-Athenians-were-themselves
-convinced, *ὥς καὶ αὐτῶν κατεγνυ-
κότων*

As-to-dying, *τὸ καθθανεῖν*

As-to-suppose, *ὅστις ἂν ὑπολάβοι*

As-well-as, *ἠδὲ*

Ascend, to, *αναβαίνω, a. 2. ἀντίβην*

Ascertain, to, *εἰδέω, pf. mid. οἶδα,
pluf. Attic 3rd pers. ήδη, ήδε*

Ashamed, to be, *αἰσχύνομαι*

Ashamed-of, to be, *αἰσχύνομαι*

Asia, *Ἀσία, ας*

Ask, to, *ερωτάω, ήσω*

Ask-about, to, *ἐπείρομαι, Ion. ἐπείρω-
μαι*

Ask-for, to, *δέομαι*

Asleep, *καθ' ὕπνον*

Asopus, *Ἀσωπὸς*

Assail, to, *ἐπιτίθεμαι*

Assassinate, to, *καίνω, fut. κανῶ*

Assemblage, *ἀθροισμα, ατος*

Assemble, to, *αγείρω, ἐρῶ*

Assembly, *ἀγυρίς, ιος, ή*

Assembly-of-all-the-people, *πανήγυ-
ρίς, εως, ή*

Assert, to, *φημι, a. 1. ἐφησα, a. 2.
έφην*

Assiduous, *πολλὰς, ή, δν*

Assist, to, *ωφελέω, ήσω*

Assistance, *ωφέλημα, ατος*

Assistants, *οικέται, ὦν*

Associate, *ἑταρος*

Associate-with, to, *δμιλέω, ήσω*

Assume, to, *παραλαμβάνω, a. 2. παρ-
έλαβον*

Assyrian, *Ἀσσύριος, α, ον*

Astonish, to, *εκπλήσσω, a. 2. ἐξέπλο-
γον.*

Astronomy, *αστρονομία, ας*

Astyages, *Ἀστυάγης, ον*

Atyanax, *Ἀστυάναξ, νακτος*

Astyochus, *Ἀστυόχος*

At, *εν*

At-all, *παντάπῃιν*

At-any-time, *ποτε*

At-first, πρῶτον
At-his-coming, οἱ ἐλθόντι
At-home, κατ' οἴκους
At-last, τελευταῖον
At-least, γὰρ after another word
At-Memphis, ἐν Μίμφι
At-my-hands, πρὸς ἐμοῦ
At-night, νυκτὸς
At-other-times, ἄλλοτε
At-Sais, ἐς Σάιν
At-some-time, ποτε
At-the-hands-of, πρὸς
At-the-moment, παραυτίκα
At-the-most, μάλιστα
At-the-order-of-Xerxes, κελεύσαντος
 Ξέρξεω
At-the-public-expense, δημοσίῃ
At-the-same-time, ἅμα
At-the-side-of, παρὰ
At-the-time-when, ἥνικα
At-what-time, πηνίκα
At-what-time-soever, ἐπειδὴν
Athenian, Ἀθηναῖος, α, ον
Athenians, the, Ἀθηναῖοι
Athens, Ἀθῆναι, ὧν
Atridæ, the, Ἀτρεΐδαι, ὧν
Atrides, Ἀτρεΐδης, ου
Attachment, ἡμερος
Attack, to, ἐπιέμι
Attempt, ἐγχείρημα, ατος
Attempt, to, επιχειρέω, ἥσω
Attend, to, κλύω
Attend-to, to, επιμελέσθαι, ἥσομαι
Attendant, οπαδός
Attended-him-as-spear-bearers, εδο-
 ρυφόρουσιν αὐτὸν
Attention, ἐπιμέλεια, ας
Attentive, to be, ανακῶς ἔχω
Attic, Ἀττικὸς, ἡ, δν
Attica, Ἀττική, ἡς
Ageas, Ἀγέας, ου
Aurora, Ἠὼς, οὐς, οὗς, ἡ
Auspices, οἰωνοί
Auspicious, εὐφημος, ον
Author, αἵτιος; μεταίτιος
Authorise, to, κέρω
Authority, ἀξίωμα, ατος
Autumn, ὁπώρα, ας
Autumnal, ὁπωρινός, ἡ, δν
Auxiliaries, ξύμμαχοι
Auxiliary, ἐπικουρος, ον
Avail, to, ισχύω, σω
Avenge, to, ἀμύνομαι, οὔμαι

Avenge-myself-on, to, τιμωρέομαι,
 ἥσομαι
Averse-from, to be, ἀποστρέφομαι
Averter-of-evils, ἀποτρόπαιος
Avoid, to, ἀποφεύγω, ξω
Awaken, to, ἔγείρω
Await, to, ἐφίστημι, α. 2. ἐπίστην
Aware, to be, οἶδα
Axe, πέλεκος, εως, δ

B

Babble, to, θροῶ, ἥσω
Babe, βρέφος, εως
Babylon, Βαβυλὼν, ὦνος, ἡ
Babylonian, Βαβυλώνιος, α, ον
Bacchanals, Βακχαι, ὧν
Bacchus, Διόνυσος; Βακχεὺς, ἔως
Back, αὐτίς; ἄψ; ὀπίσω
Back, α, νῶτος; μετάφρενον
Bad, κακός, ἡ, δν, superl. κάκιστος, ἡ,
 ον
Bad doing, δυσπραξία, ας
Bad-fortune, ατυχία, ας
Badly, κακῶς
Badness, κακία, ας
Band, τελαμῶν, ὦνος, δ
Banished, to be, ἐκπίπτω, α. 2. ἐξέ-
 πισον
Banishment, φυγή, ἡς
Bank, ἀκτὴ, ἡς; ὄχθη
Barbarian, βάρβαρος
Barbaric, βαρβαρικός, ἡ, δν
Barbarous, βάρβαρος, ον
Barter, to, ανταλλάσσομαι, ξομαι
Base, ουτιδανός, ἡ, δν
Base, most, αἰσχιστος, ἡ, ον
Bath, λοτρὸν
Batter, to, κόπτω, ψω
Battering, α, κτύπος
Battle, μάχη, ἡς
Bawl, to, βοᾶω
Bawl-out, to, γηρύομαι, σομαι
Bawling, α, κεκραγμὸς
Be, to, εἰμι, εἰς, ἐστὶ; γίνομαι
Be-above, to, περιγίνομαι, α. 2. πε-
 ριγενόμεν
Be-in, to, ἐνεῖμι
Beach, ἀκτὴ
Beaker, δέπας, τὸ
Beam, δοκός, ἡ
Beam, to, ἀστράπτω, ψω
Bean, κύβητος

- Bear, to, φέρω, fut. οἴσω ; φορέω
 Bear-apart, to, διαφέρω
 Bear-arms, to, αιχμάζω, σω
 Bear-false-witness, to, ψευδομαρτυ-
 ρέω, ήσω
 Bear-myself, I, σίχομαι, a. 2. ωχό-
 μην
 Bear-the-palm, to, καλλιστεύομαι
 Bear-to-see, to, ανέχομαι ὁρῶν
 Bear-to-see-without - hindering - it,
 to, ανέχομαι
 Bear-with, to, ανέχομαι, a. 2. ηνει-
 χόμην
 Bear-witness, to, μαρτυρέω, ήσω
 Beard, πώγων, ωνος, δ ; γένειον
 Beast, κτήνος, εος
 Beast-of-burden, υποζύγιον
 Beat, to, πλήσσω, ξω
 Beat-out, to, αρᾶσσω, ξω
 Beat-upon, to, επικόπτω, ψω
 Beating, a, πίτυλος
 Beautiful, καλός, ή, ὄν
 Beauty, χάρις, ιτος, ή
 Because, ὅτι ; διότι
 Because-they - now - ruled-the-sea,
 θαλασσοκρατούντων
 Because-they-were, διὰ τὸ εἶναι
 Become, to, γίνομαι, γίνομαι, fut.
 γενήσομαι, a. 2. εγενόμην, p. m.
 γέγονα
 Become-superior-to, to, περιγίνομαι,
 a. 2. περιεγενόμην
 Becomes, it, πρέπει
 Becoming, most, ευπρεπέστατος, η, ον
 Becoming, to be, προσήκω, ξω
 Bed, λέχος, εος ; εννή, ής
 Bed-fellow, σύννευος
 Bed-of-leaves, φυλλὰς, ἄδος, ή
 Bedew, to, δεύω, σω
 Befitting, most, επιτηδεώτατος, η, ὄν
 Before, (prep.) πρὸ with genitive ;
 πρόροιθε
 Before, (adv.) πρότερον ; πρὶν ; πρόσθε
 Before-now, ήδη
 Before-that, πρὶν ή
 Before-this, τοπρὶν
 Beg, to, αἰτέω, ήσω
 Beg-leave, to, αξιόω, ὡσω
 Beg-of, to, ἱκνέομαι
 Beget, to, τίκτω, a. 2. ἔτεκον
 Beggar, πτωχός
 Begin, to, ὑάραχω, ξω ; ἀρχω
 Begin-from, to, ἀπάρχομαι, ξομαι
 Beginning, αρχή, ής
 Begrudge, to, μεγαλῶω, αρῶ
 Behest, εφετημή, ής
 Behind, ὀπίσθε, εν ; μετόπισθε
 Behold, ἰδοῦ
 Behold, to, εἶδω, a. 2. εἶδον, ὥον ; pf.
 mid. οἶδα
 Beholder, σπηρ, ήρος
 Behoves, it, χρῆ, imp. εχρήν ; δεῖ
 Behoving-him-as-it-does, χρεών μιν
 Believe, to, πιστεύω, σω
 Bellow, to, παραμύκδομαι
 Bellows, φῦσαι, ὦν
 Belong, to, ήκω, ξω
 Below, κάτω
 Bench, κλισμὸς
 Bend, to, κάμπτω, μψω
 Bend-to-the-ground, to, ημύω, σω
 Beneath, ὑπένερθε
 Benefactor, ευεργέτης, ον
 Beneficent-conduct, αγαθοεργία, ας
 Beneficial, ωφέλιμος, α, ον
 Benefit, ευεργεσία, ας
 Benefit, to, ευεργετέω, ήσω
 Bequeath, to, καταλείπω, a. 2. κατί-
 λιπον
 Bereave, to, νοσφίζω, σω
 Bereavement, χῆτος, εος
 Bereft, μόνος, η, ον
 Bereft-of-her-mother, αμητωρ, ορος
 Beseech, to, λίσσομαι
 Beside, παρὰ
 Besiege, to, πολιορκέω, ήσω
 Best, ἀριστος ; η, ον ; βέλτιστος, η, ον
 Bestow, to, παραδίδωμι, ful. παραδώ-
 σω, a. 1. παρέδωκα
 Betray, to, προδίδωμι, a. 2. προέδωκον
 Better, αμείνων, ον ; βελτίων, ου
 Better, (adv.) ἀμεινον
 Bewail, to, στένω, ενῶ
 Bewail-thoroughly, to, κατακαίω,
 αὔσω
 Bewailing, a, ὀδυρμα, ατος
 Beware, to, φυλάσσομαι, οφ — ττομαι,
 fut. ζομαι
 Beware-of, to, as the one before
 Beyond, πέρα
 Bias, βίαις, αντος
 Bid, to, λέγω, ξω
 Big, μέγας, fem. μεγάλη, neut. μέγα
 Bigger, μέζων, ον
 Bind, to, δέω, ήσω ; pf. pass. δέεμαι
 Bind-down, to, καταδέω, ήσω

Bind-thoroughly, to, ἐκδέω
 Bind-with-clasps, to, πορπάω, ἄσω
 Bird, ὄρνις, νῆθος, ὅ, ἡ ; ὄρνειον
 Birth, γένος, εὖς
 Biting, δηκτήριος, α, ον
 Bitter, πικρός, ὁ, ὄν
 Black, μέλας, αἶνα, αν
 Black-eye-browed, κνανόφρυς, υ
 Blamable, νεμεσητός, ἡ, ὄν
 Blame, αἰτία, ας
 Blame, to, ὀνομαί
 Blameless, ἀμύμων, ον
 Blasphemy, βλασφημία, ας
 Blast, πνοή, ἡς
 Blaze, to, καίωμαι
 Blessed, μάκαρ, αἶρα, αρ
 Blessed-by-the-Gods, εὐδαίμων, ον
 Blind, τυφλός, ὁ, ὄν
 Blind-thoroughly, to, εκτυφλω
 Blockade, to, εφορμέω, ἦσω
 Block-up, to, φράσσω, ξω
 Blood, αἷμα, ατος
 Blood-stained, μαιόφρονος, ον
 Bloody, δῖαιμος, ον
 Bloom, to, ακμάζω, σω ; ανθίζω
 Blow, πληγή, ἡς ; κτυπες
 Blow-the-nose, to, απομύττομαι, ξομαι
 Blowing, α, πνεῦμα, ατος
 Blunt, κωφός, ὁ, ὄν
 Boar, ὕς, gen. ὕδς ; σὺς, gen. σὺδς ;
 κάπρος
 Boast, ευχαλῆ, ἡς
 Boasting, α, εὐχος, εὖς
 Boat, σκάφη
 Body, σῶμα, ατος
 Body-guard, φύλαξ τοῦ σώματος
 Boeotia, Βοιωτία, ας
 Boeotians, Βοιωτοὶ
 Bold, σχέτιος, α, ον
 Bolder, κύντερος
 Boldly-dare, to, θαρσέω, ἦσω
 Boldness, θράσος, εὖς
 Bond, δεσμός
 Bondman, δοῦλος
 Bone, οστέον
 Book, βιβλίον
 Boots, it, (pays) λύει
 Booty, λεία ; Ionic ληΐη, ἡς
 Border-on, to, έχομαι, fut. ἔξομαι
 Bordering-on-with, δημορος, ον
 Boreas, βορέας, ου
 Born, γεγώς

Born, to be, γίνομαι, α. 2. γενέσθην ;
 φῦμι
 Borysthenes, Βορυσθένης, εὖς
 Bosphorus, Βόσπορος
 Both, ἀμφω, οἶν ; ἀμφοτέρως, α, ον
 Both . . . and, καὶ . . . καὶ. Also, τε
 . . . τε. Also, τε . . . καὶ
 Both-by-many-other-proofs-and-es-
 pecially, τῇ τε ἄλλῃ πολλαχῇ καὶ ὅ
 καὶ
 Both-his-eyes, (acc.) διπλᾶς ὀφθαλμοῖς
 Both-whether, εἴτε
 Bough, κλάδος
 Bought, to be, ωνητός, ὁ, ὄν
 Bound, to, σκιρτάω, ἦσω
 Bound-fast, προσπορπάτος, ὄν
 Bow, τόξον ; βίδς
 Bow-shot, τόξενμα, ατος
 Bowels, νηδὺς, ὕος, ἡ
 Bowl, κρατήρ, ἦρος, ὁ
 Box, to, διαπυκτεῖω, σω
 Boy, παῖς, gen. παιδός
 Branch, πτόρθος
 Brand, στίγμα, ατος
 Brand, to, στίζω, ξω
 Brandish, to, πάλλω
 Brass, χαλκός
 Brat, παιδίον
 Brave, θρασύς, εἶα, ὁ
 Brave-minded, κρατερόφρων, ον
 Brave-spirit, ευψυχία, ας
 Bravery, αλκή, ἡς
 Bravest, ἀριστος, ἡ, ον
 Brazen, χάλκεος, α, ον ; χάλκειος
 Brazier, χαλκεὺς, εὖς, Attic εως
 Breadth, πλάτος, εὖς
 Break, to, άγω, fut. άξω ; άγνυμι, p.
 mid. έαγα
 Breakfast, ἀριστον (α is long)
 Breaking-up, διάλυσις, εως, ἡ
 Breast, στήθος, εὖς
 Breath, ψῦχῃ, ἡς
 Breathe, to, πνέω, εὔσω
 Breathing, πνοή, ἡς
 Brethren, ἀδελφοὶ
 Bribe, δῶρον
 Bribe, to, παράγω, ξω
 Bride, μελλόνυμφος, ου, ἡ
 Bridegroom, νυμφίος
 Bridge, γέφυρα, ας
 Brief, βραχύς, εἶα, ὁ
 Bright, λαμπρός, ὁ, ὄν

Brightness, *σελας, ατος, τδ*
 Brimstone, *θείον*
 Bring, to, *φέρω, fut. οίσω, perf. ηνεγχα, a. 2. ηνεγκον, a. 1. ηναικα*
 Bring-back, to, *κατάγω, ξω*
 Bring-back-word, to, *απαγγέλλω, ελῶ*
 Bring-forth, to, *τίκτω, fut. τέξω, a. 2. έτεκον*
 Bring-forward, to, *προφέρω*
 Bring-help, to, *βοηθέω, ήσω*
 Bring-in, to, *εισφορέω, ησω*
 Bring-into, to, *εσάγω, άξω*
 Bring-on, to, *επιφέρω*
 Bring-out, to, *εκφέρω*
 Bring-to, to, *επαγίνεω*
 Bring-to-an-end, to, *επιτελέω, έσω*
 Bring-to-pass, to, *έρδω; έρῶ*
 Bring-under, to, *δάμνημι*
 Bring-up, to, *προσάγω, a. 2. προσήγον*
 Briseis, *Βρισηϊς*
 Britons, *Βρεττανοί, ῶν*
 Broad, *ευρύς, εῖα, δ*
 Broad-leaved, *τανύφυλλος, ον*
 Brood, *τροφή, ης*
 Brother, *αδελφός; κασίγνητος*
 Brotherly, *αδελφός, η, ὄν*
 Brotherly-love, *φιλαδελφία, ας*
 Brought-up-with, *δμότροφος, ον*
 Bruise, to, *συντρίβω, ψω*
 Bucephalus, *Βουκέφαλος*
 Bucolic, *βουκολικός, η, ὄν*
 Build, to, *οικοδομέω, ήσω*
 Build-beside, to, *παροικοδομέω, ήσω*
 Build-the-wall, to, *τειχίζω, σω*
 Building, *οικοδομία, ας*
 Bull, *ταῦρος*
 Bulwark, *πρόβλημα, ατος*
 Burden, *άχθος, εος*
 Burdened, to be, *γέμω*
 Burn, to, *θέρω*
 Burn, to, (i. e. to love) *καίτομαι*
 Burn-completely, to, *εκκαίω, αύσω*
 Burn-downright, to, *καταφλέγω, ξω*
 Burn-in, to, *εμπρήθω, σω*
 Burn-under, to, *υποπρήθω, σω*
 Burst, to, *απορρήγνυμι, fut. απορρήξω*
 Burst-together, to, *συρρήγνυμι*
 Bury, to, *θάπτω, ψω; a. 2. έταφον*
 Business, *έργον*
 Busying-himself, *ελισσόμενος, η, ον*
 But, *αλλά. And οἷ which is placed after words, like Autem in Latin*
 But-just-now, *αρτίως*

Buy, to, *αγοράζω, σω; πρίσταν*
 By, *υπό*
 By-far, *μακρόν*
 By-night, *νυκτός*
 By-no-means, *μηδαμῶς*
 By-reason-of, *υπέρ*
 By-the-side-of, *παρά*
 By-turns, *τδ μέρος*
 By-which, *υφ' ότον*

C

Cable, *πρυμνήσιον*
 Cadmus, *Κάδμος*
 Cadmean, *Καδμειος*
 Cæcias, *Καικίας, ου*
 Cæsar, *Καῖσαρ, αρος*
 Calamitous, *δυστυχής, ές; comparative έσπερος, α, ον*
 Calamity, *συμφορά, ας; συμφορά, ας*
 Calculation, *λογισμός*
 Caldron, *λέβης, ητος, δ*
 Calends, *Κάλαινδαι, ὄν*
 Calf, *μόσχος*
 Call, to, *καλέω, έσω; perf. κекάληκα, κέκληκα. Ροῦτ. καλεέσκα*
 Call-out, to, *ανακαλέω*
 Call-out-to, to, *βοάω*
 Call-to, to, *κέκλωμαι*
 Call-to-mind, to, *μέμνομαι*
 Callias, *Καλλίας, ου*
 Callicrates, *Καλλικράτης, εος, ους*
 Calumniate, to, *διαβάλλω, fut. αλῶ*
 Cambyses, *Καμβέσις, ου; acc. εα, ην*
 Came, I, *ήλυθον, ήλθον*
 Camp, *στρατός; στρατόπεδον*
 Can, I, *δύναμαι, ήσομαι*
 Can-bawl, *γέγωνε βοήσας*
 Can-not, I, *ουκ έχω*
 Cans, *Κανᾶ (undeclined), η*
 Candle, *λύχνος*
 Capable-of-being-taken, *αλώσιμος, ον*
 Capable-of-being-taught, *διδακτός, ὄν*
 Capable-of-teaching, *διδασκαλικός, η, ὄν*
 Capaneus, *Καπανεύς, έως*
 Captain, *λοχάγος*
 Captive (fem.), *αιχμαλωτίς, ὄσῃ*
 Capture, *έλωσις, εως, η*
 Capture, to, *αίρέω, a. 2. εἶλον*
 Car, *όχος*
 Card-wool, to, *ξάτω, ανῶ*
 Care, *μελέδημα, ατος*

- Cate, to, κηδομαι
 Care-about, to, μέδομαι
 Care-worn, μέλειος, α, ον
 Carefulness, επιμέλεια, ας
 Caria, Κάρια, ας
 Carian, Κάρικος, η, ον
 Carians, Κάρες, ὦν
 Carriage, δίφρος
 Carry, to, άγω, ξω; φέρω
 Carry-on, to, δρώ, άσω
 Carthage, Καρχηδών, όνος, η
 Cartroad, τρίβος άμαξήρης, ες
 Cassandra, Κάσανδρα, ας
 Case, δίκη, ης
 Cast, to, ίημι, α. 1. ήκα
 Cast-down, to, εμβαλλω
 Cast-around, to, αμφιβάλλω, α. 2.
 αμφίβαλον
 Cast-at, to, προσβάλλω
 Cast-before, to, προβάλλω
 Cast-forth, to, προίημι
 Cast-off, to, αποτίθημι, α. 2. απέθην
 Cast-out, to, εκβάλλω, fut. εκβλήσω
 Cast-round, to, περιβάλλω
 Castalia, Κασταλία, ας
 Catching, α, άγρα, ας
 Cattle, μήλα, ων
 Caunians, Καύνιοι
 Caunus, Καῦνος, η
 Cause, δίκη, ης
 Cause, to, ποιέω, ήσω
 Cause-the-death-of, to, απόλλυμι, fut.
 απολέσω
 Cause-to-stand, to, ιστάω
 Causing-many-tears, πολυδάκρυτος, ον
 Cautious, to be, ευλαβέομαι, ήσομαι
 Cautiously, λελογισμένως
 Cavalry, ίππείς, έων, οί
 Cave, άντρον
 Cavern, άντρον
 Cease, to, λήγω, ξω
 Cecrops, Κέκρωψ, οπος
 Celebrate, to, άγω, ξω
 Celebrated, κλεινός, η, ον
 Celestial, ουράνιος, α, ον
 Censure, to, μέμφομαι, ψομαί
 Censurable, μεμπτός, η, ον
 Centre, κέντρον
 Cephalus, Κέφαλος
 Ceres, Δημήτηρ, τερος, and τρος
 Certain, α, τις, τι; gen. τινος
 Certain-person, α, δέινα, δ, ή, τδ
 Certainly, η
 Ceyx, Κήϋξ, όκος
 Chagrined, to be, δάπτομαι κίαρ
 Chain, δεσμός
 Chain, to, καταδέω, ήσω
 Chained, δεσμώτης, ου
 Chair, δίφρος; θρόνος
 Challenge, to, προκαλέομαι, έσομαι
 Chalybes, Χάλυβες, ων
 Chamber, θάλαμος
 Chance, τύχη, ης
 Chance, to, τυγχάνω, fut. τυχήσω, α.
 2. ένυχον; κυρέω, ήσω
 Change, μεταβολή, ης
 Change, to, αλλάσσω, ξω; μετατίθημι
 Change-one-after-the-other, to, μετ-
 αλλάσσω, ξω
 Changed-their-decision, μετέγνωσαν
 Character, δόξα, ης
 Charge, αιτία, ας
 Charge, to, επιτρέπω, ψω
 Charge-with-blame, to, αιτιόυμαι,
 άσομαι
 Chariot, άρμα, ατος
 Charming, ίμερείς, άεσσα, όεν
 Chastise, to, κολάζω, σω
 Chanting, α, μολπή, ης
 Cheat, to, ψεύδω, σω
 Cheek, παρής, ίδος, ή; παρειά, άς
 Cherish, to, στέργω
 Chersonesus, Χερσόνησος, η
 Chians, Χίοι
 Chief, πρώτος, η, ον
 Chief, α, αριστέος, έος
 Chiefly, έξοχα; εξόχως
 Child, παῖς, παιδός, δ, ή; τέκνον
 Childless, άπαις, αιδός
 Chin, γένειον
 Chios, Χίος, η
 Chiron, Χείρων, ωνος
 Choice, αίρεσις, εως, ή
 Choose, to, αίρέω, ήσω, α. 2. εἰλον
 Choose-out, to, εκλέγομαι
 Choose - to - remain-idle-in-the-bat-
 tle, to, εθελοκατέω
 Chop, to; κόπτω, ψω
 Chorasmiains, Χοράσμιοι
 Chrysantas, Χρυσάντας, ον
 Chrysis-being-priestess, επί Χρυσίδος
 Ιερωμένης
 Church, εκκλησία, ας
 Cilicia, Κιλικία, ας
 Cinnamon, κιννάμωμον
 Circumstance, πράγμα, ατος

Circumstanced, to be, καθίσταμαι
 Circumstances, τμήματα, ων
 Citizen, πολίτης, ου; αστὺς
 City, πόλις, Att. εως, Ion. ιος, ἡ
 Civic, πολιτικός, ἡ, ὃν
 Civil, ἐπιδήμιος, ον
 Clamor, βοή, ἡς
 Clamor, to, βοάω, ἡσω
 Clandestine, σκότιος, α, ον
 Class, to, διαιρέω, ἡσω
 Clean, καθαρὸς, ἂ, ὃν
 Clean, to, καθαίρω, ἀρῶ, α. 1. ἐκάθαρρα
 Cleander, Κλέανδρος
 Cleanse, to, καθαρίζω, σω
 Clear, ὀφθαλμός, η, ον
 Clear, to, ελευθερώω, ὡσω
 Clearchus, Κλέαρχος
 Clearly, τορῶς; σαφῶς
 Cleave-steadfastly-to, to, ἐμμένω, ἀνῶ
 Cleon, Κλέων, ωνος
 Clever, δεινός, ἡ, ὃν
 Clever, to be, φρονέω, ἡσω
 Cliff, σκόπελος
 Close-on, ἐπὶ
 Close-with, μετὰ
 Clothe, to, ἀμφιέννυμι, fut. ἀμφιέσω
 Clothe-upon, to, ἐπιέννυμι
 Clothes, εσθῆτες, ων, αἱ
 Cloud, νεφέλη, ης; νέφος, εος
 Cluster-of-hair, βόστρυχος
 Clytemnestra, Κλυταιμνήστρα, ας
 Clytomedes, Κλυτομήδης, ου, accus.
 εα, ην
 Coast, γέα, γῆ, gen. εας, ἡς
 Cobbler, σκῶτεὺς, εως
 Cognate, συγγενής, ἐς
 Coincide, to, ξυνάδω, ἡσω
 Cold, ψύχος, εος; ῥίγος, εος
 Collect, to, συλλέγω, ξω
 Collect-from, to, ἐκλέγω, ξω
 Collect-together, to, συλλέγω, ξω
 Collect-the-votes, to, ἐπιψηφίζω, σω
 Collection, σύλλογος
 Colonist, ἀποικὸς
 Colonize, to, κτίζω, σω; οικήζω, σω
 Color, χροιά, ας
 Column, στήλη, ης
 Combat, to, διαγωνίζομαι, σομαι
 Come, to, ἤκω, ξω: ἴκω. I came,
 ἦλθον, ἦλθον
 Come, to be, ἤκω, ξω; ἰκάνω, ἀνῶ
 Come-across, to, ἀντιάζω, σω

Come-after, to, μετέρχομαι, α. 2. με-
 τῆλθον
 Come-forth-against, to, ἐπεξέρχομαι
 Come-back, to, ἀπαιμι, α. 2. ἀπιον
 Come-down, to, κατέρχομαι, α. 2. κα-
 τῆλθον
 Come-from, to, ἀφικνέομαι, α. 2. ἀφ-
 κέμην; Ion. ἀπικνέομαι
 Come-in, to, ἐπιφοιτέω
 Come-into, to, ἐμβατεύομαι, σομαι
 Come-near, to, πελάζω, σω
 Come-on, ἀγε; εἴα
 Come-on, to, ἐπέρχομαι, α. 2. ἐπῆλθον
 Come-out, to, ἐξίμι, α. 2. ἐξιον
 Come-to, to, εισέρχομαι, α. 2. εἰσῆλθον
 Come-together, to, συνέρχομαι; ξυμ-
 πίκτω, α. 2, ξυνέπεισον
 Come-too-late-for, to, ὑστερέω, ἡσω
 Come-under, to, ὑπέρχομαι, α. 2. ὑπῆ-
 λθον
 Come-up, to, παραγίνομαι, α. 2. παρ-
 εγενόμην
 Come-upon, to, ἐπιεμι
 Comeliness, ευμορφία, ας
 Coming, ἀφίξις, εως, ιος, ἡ
 Command, ἐντολή, ης
 Command, to, στρατηγέω, ἡσω
 Commander, στρατηγός
 Commandment, ἐπίταξις, εως, ἡ
 Commemorate, to, ἀπηγέομαι, ἡσομαι
 Commence, to, ἀρχομαι, ξομαι
 Commend, to, παραινέω, ἡσω, ἔσω
 Commiserate, to, ἐλεέω, ἡσω
 Commission, to, στέλλω, στελῶ, ἐσ-
 ταλκα
 Commit, to, ἐργάζομαι, σομαι
 Commit-adultery, to, μοιχεύω, σω
 Commit-injustice, to, ἀδικέω, ἡσω,
 pf. ἠδίκηκα
 Commit-murder, to, φονεύω, σω
 Common, κοινός, ἡ, ὃν
 Common-wealth, the, τὸ κοινόν
 Communicate, to, ἀνακοινοῦμαι, ὥσο-
 μαι
 Communication, δυνάμεις, ας
 Communion, κοινωνία, ας
 Compact, ξυμβήκη, ης
 Companion, ἐταῖρος; ἑταρὸς
 Companionship, ξυνουσία, ας
 Company, ὄχλος
 Company, to, ὀπηδεῖω, ἡσω
 Compare, to, ἐξετάζω, σω

- Compel, to, αναγκάζω, σω
 Compensation, δίκη
 Competent, ικανός, ἡ, δν
 Complain, to, επιμέφομαι, ψμαι
 Complaint, ἐγκλημα, ατος
 Complete, τέλειος, α, ον
 Complete, to, τελέω, έσω
 Completely, παντελώς
 Completely-last, πανόστατος, η, ον
 Compose, to, ερέω, pf. έιρηκα, ποιέω
 Comprehend, to, συνίημι, ξυνίημι
 Compulsory, βίαιος, α, ον; or βίαιος, ον
 Conceal, to, κατακρύπτω, ψω
 Concede, to, υπέικομαι, ξομαι
 Conceit, δόξασμα, ατος
 Conceive, to, οίω
 Concern, ώρα, ας
 Concern-themselves-much, to, δια-
 τρίβω
 Concerning, (prep.) περί
 Concerning-himself, καθ' αὐτόν
 Conciliate, to, καταλλάσσω, ξω
 Concourse, πλήθος, εος
 Condition, πότμος
 Conduct, to, ήγέομαι
 Confederate, ξόμμαχος
 Confess, to, δημολογέω, ήσω
 Confide, to, πιστεύω, σω
 Confident, πιστός, ἡ, δν
 Confident, to be, θαρρέω, ήσω
 Confound, to, εκπλήσσω, ξω
 Confute, to, εξελέγχω, ξω
 Conjecture, to, συμβάλλομαι, α. 2.
 συνεβαλόμην
 Canon, Κόνων, ωνος
 Conquer, to, νικάω, ήσω
 Conscious, to be, συνίστημι
 Conscious-of, ξυνίστωρ, ορ
 Consent, to, επαινέω, έσω, ήσω
 Consequently, άρα
 Consequently-upon, ακολουθώς
 Consider, to, προσβλέπω, ψω
 Consider-diligently, to, διασκοπέω
 Consider-of, to, φροντίζω, σω
 Considerable, λόγιμος, η, ον
 Considerate, to be, προορδω, άσω
 Consideration, πρόνοια, ας
 Consonant, ξόμφωνος, ον
 Consort, συγκοίμημα, ατος
 Conspicuous, απόβλεπτος, ον
 Conspicuous, to be, διαπρέπω; πρέπω
 Conspire, to, ξυνίστημι, pf. ξυνέστηκα
 Constant, πολλός, ἡ, δν
 Constituted, to be, φέω, σω
 Constitution, πολιτεία, ας
 Constrain, to, επαναγκάζω, σω
 Consult, to, βουλευομαι, σομαι
 Consult-about, to, βουλεύω, σω
 Consultation, συμβουλία, ας
 Consume, to, φθίνω, ενώ: plur. pass.
 3rd pl. Ion. εφθίατο
 Consuming, δήιος, α, ον
 Contemn, to, υπερορδω
 Contemplate, to, σκοπέω
 Contempt, καταφρόνησις, εως, ή
 Contend, to, μάρναμαι
 Content, to be, αρκέω, έσω
 Content-myself, to, αγαπώ, ώ, ήσω
 Contented, to be, αρκέομαι, έσομαι
 Contented-with, to be, αγαπώ, ήσω
 Contest, α, αγών, ώνος, δ
 Contest, to, ερίζω, σω
 Continent, ήπειρος, ή
 Continentals, ηπειρώται, ών
 Continually, αεί, αεί
 Continue, to, μένω, ενώ
 Contradiction, αντιλογία, ας
 Contrarily-to, παρά
 Contrary, εναντίος, α, ον
 Contrary-to, παρά
 Contrary-to-these-regulations, τὰ
 ναντία τούτων
 Contrast, to, συμβάλλω, αλώ
 Contrive, to, μήδομαι, σομαι
 Contumely, επίρεια, ας
 Convenient, ξύμφορος, ον
 Conversant, to be, δμιλέω, ήσω
 Converse, I shall, ερδ
 Convey, to, πέμπω, ψω
 Convict, to, αἰρώ, α. 2. εἶλον
 Conviction, γνώμη, ης
 Convince, to, ελέγχω, γξω
 Convoke, to, κηρύσσω, ξω
 Convulse, to, σαλεύω, σω
 Cook, οψοποίδς
 Cooperate, to, συναγωνίζομαι, σομαι
 Cooperative, συνεργός, δν
 Corcyreans, Κερκυραῖοι
 Cord, βρόχος
 Coressus, Κόρησος, ή
 Corinth, Κόρινθος, ή
 Corinthian, α, Κορίνθιος
 Corn, σίτος
 Correct, αρθός, ἡ, δν
 Correspondent, ξυνωδός, άν

Corroborate, to, μαρτύρεω
Corrupt, σαπρὸς, ἂ, ὄν
Corrupt, to, φθείρω, φθερῶ; διαφθείρω
Costliness, πολυτέλεια, ας
Couch, δέμνιον; κλισμὸς
Cough, βήξ, ηχὸς, ἡ
Council, βουλὴ, ἡς
Counsel, βουλή, ἡς
Counsel, to, βουλευομαι, εὔσομαι
Counsel-together, io, συμβουλεύω
Count-upon, to, ἔλπομαι
Countenance, πρόσωπον
Country, a, γεία, γῆ, gen. γείας, γῆς;
 and γαῖα, ας
Country, one's, πατρίς, ἰδος, ἡ; πάτρα,
 ας
Courage, μένος, εὐς
Courageous, ἀλκιμος, ον
Course, δρόμημα, ατος
Court, αὐλὴ, ἡς
Court, to, θεραπεύω, σω
Cover, to, στέγω, ξω
Covered-on-every-side, ἀμφηρεφής,
 ἐς
Covering, καλύπτρα, ας
Covet, to, επιθυμέω, ἦσω
Covetous-of, κατάφορος πρὸς with acc.
Covetousness, φιλαργυρία, ας
Cow, βοῦς, gen. βοός, ἡ
Cowardice, δειλία, ας
Cowardly, κακὸς, ἡ, ὄν
Craft, δόλος
Crafty, δολερὸς, ἂ, ὄν
Cram, to, κορέω, ἔσω
Crammed, μεστὸς, ἡ, ὄν
Creep, to, ἐρπύζω; ἔρπω
Creon, Κρέων, οντος
Crest, λόφος
Cretan, Κρητικὸς, ἡ, ὄν
Crete, Κρήτη, ἡς
Crew, πλήρωμα, ατος
Crime, ἀμπλάκημα, ατος
Cringe-to, θάπτω, ψω
Crocodile, κροκόδειλος
Crocus-vested, κροκόπεπλος, ον
Cræsus, Κροῖσος
Cross, to, περάω, ἄσω
Crow, κορώνη, ἡς
Crowd, πληθὺς, ὅς, ἡ
Crown, πλόκος
Crown, to, στεφανόω, ὡσω
Crown-over, to, επιστέφω, ψω

Crown-thoroughly, to, εκοτέφω, ψω,
 pf. εξέστεφα
Crucify, to, σταυρώω, ὡσω
Cruel, ωμὸς, ἡ, ὄν
Cry, to, κλαίω, αὔσω
Cry-out, to, κράζω, ξω
Crying, a, δάκρυμα, ατος
Cub, σκύμνος
Cultivate, to, ασκέω, ἦσω
Cumbrouness, the, τὸ οχλῶδες
Cup, ποτήριον; δέπας, ατος, τὸ
Cupid, Ἔρως, ωτος
Cure, to, απαλλάσσω, ξω
Curl, πλόκαμος
Currier, σκυτοτόμος
Curse, ἀρὰ, ας
Curse, to, ἀράσμαι, ἄσομαι
Custom, ἔθος, εὐς
Custom-of-life, ἐπιτήδευμα, ατος
Customary, νόμιμος, η, ον
Customary, it is, νομίζεται
Cut, to, τέμνω, ἐμῶ, τέμνηκα
Cut-away, to, ἀποτέμνω
Cut-down, to, ἐκκόπτω, ψω
Cut-in-pieces, to, συγκόπτω
Cut-in-two, to, κόπτω, ψω
Cut-off, to, ἀποσχίζω, σω
Cutting-off, a, ἀποτομή, ἡς
Cyaxares, Κυαξάρης, εὐς, οὐς
Cyclops, Κύκλωψ, ὡπας; pl. Κύκλω-
 πες, ὡν
Cymæans, Κῆμαῖοι
Cyprus, Κύπρος, ἡ
Cyrus, Κύρος

D

Damage, πῆμα, ατος
Damareus, Δημαρητος
Damsel, κόρη
Danaus, Δαναὸς
Dance, χόρευμα, ατος; χορὸς
Dance, to, χορεύω, σω
Dancing, (subst.) ὀρχηστὺς, ὅς, ἡ
Danger, κίνδυνος
Danger-to-be-in, κινδυνεύω
Dare, to, τολμᾶω, ἦσω
Daring, a, τόλμα, ἡς
Daring, more, θρασύτερος, α, ον
Darius, Δαρείος
Dark, ὀνοφερὸς, ἂ, ὄν
Darken, to, σκοτίζω, ἔσω

- Darkness**, σκότος, ου, and εως
Dart, βέλος, εως
Dart, to, (i. e. spring) φάσσω, ξω
Daub, to, καταπλάσσομαι, σομαι
Daughter, θυγάτηρ, τέρας, τρῶς; παῖς, παιδός, ἡ
Day, ἡμέρα, ας; ἡμαρ, ατος, τὸ
Day, (adj.) ἡμερινός, ἡ, ὃν
Day-after, the, ὑστεραία (scil. ἡμερα)
Day-before, the, πρῶζα
Day-break, ὄρθρος
Dead, νεκρός, ἃ, ὃν; θανὼν, οῦσα, ὄν.
The dead, οἱ θανόντες
Deadly, θανάσιμος, η, ον
Dear, φίλος, η, ον; superl. φιλάτος, η, ον
Death, θάνατος
Debar, to, εἰργω, ξω
Debate, to, διαλέγομαι
Decease, μῆρος
Deceased, the, φθιτοί
Deceitful, ἐπίκλοπος, ον
Deceive, to, ἀπατάω, ἦσω; ἐξαπατάω, ἦσω
Decency, κόσμος
Decide-against, to, καταγινώσκω, α. 2. κατέγνω
Decision, κρίσις, εως, ἡ
Declaim-rhapsodically, to, ἀπορραψωδέω, ἦσω
Declare, to, εξερέω
Decline, to, ελασσόμαι, οὔμαι
Decorous, most, κάλλιστος, η, ον
Decorum, τὸ πρέπον
Decree, δέγμα, ατος
Decree, to, ψηφίζομαι, σομαι
Decree-against, to, καταχειροτονέω
Decree, δεδογμένος, η, ον
Dedicate, to, τίθημι, α. 1. ἐθηκα
Deed, ἔργον
Deep, βαθύς, εἰα, ὃ
Defeat, ἡττα, ης
Defeat, to, ἡσάω, ἦσω
Defence, ἀπολογία, ας
Defend, to, ἐπαρκέω, ἔσω
Defendant, the, ὁ ἀπολογούμενος
Deficient, to be, ἐπίδεσθαι
Defile, to, παλάσσω, ξω
Define, to, διορίζομαι, σομαι
Defraud, to, ἀποστερέω, ἦσω
Degradation, αἰτίμια, ας
Degrade, to, αἰτιμάω, ἔσω
Deign, to, αξιέω, ὥσω
Deioces, Δηϊόκης, ου
Deity, δαίμων, ονος, ὁ; θεῖον, τὸ
Delay, μέλλησις, εως, ἡ
Delay, to, βραδύνω, υνῶ
Delegate, ἀπόστολος
Delians, Δῆλιοι
Delicate, ἀπαλός, ἡ, ὃν
Delight, τέρψις, εως, ἡ
Delight, to, (act.) τέρω, ψω
Delight, to, (neut.) χαίρω
Delightful, ἡδύς, εἰα, ὃ; comparative, ἡδιων, ον; superlative, ἡδιστος, η, ον
Delium, Δῆλιον
Deliver, to, παραδίδωμι, α. 1. παρέδωκα
Deliver (an oracle), to, χράω, ἦσω
Deliver-up, to, παραδίδωμι, α. 2. παρέδωκον
Delivered-by-the-oracle, χρησθεὶς
Delphi, Δελφοί, ὦν
Demand, to, αἰτέω, ἦσω
Demand-back, to, απαιτέω, ἦσω
Demigod, ἡμίθεος
Demolish, to, διαιρέω, α. 2. διεῖλον
Demonstrate, to, ἐπιδείκνυμι, εἰξω
Demosthenes, Δημοσθένης, εως, ους, acc. εα and ην
Denial, ἀρνησις, εως, ἡ
Denier, ἕξαρνος
Denounce, to, αποκαλέω, ἔσω
Deny, to, ἀρνέομαι, ἥσομαι
Deny-downwright, to, καταρνέομαι, ἥσομαι
Depart, to, ἐξέρχομαι, α. 2. ἐξῆλθεν
Departure, ἐξοδος, ἡ
Deplore, to, οὔρομαι
Depraved, πονηρός, ὃ, ὃν
Depravity, κακία, ας
Deprive, to, ἀποστερέω, ἦσω
Deprived-of, to be, ὑστερέομαι, ἥσομαι
Depth, βάθος, εως
Derive, to, απολαύω, σω
Descend, to, καταβαίνω
Descent, κατάβασις, εως, ἡ
Desert, α, ερημία, ας
Desert, to, ερημῶ, ὥσω
Desert, to, (i. e. to run away,) ἀντομολέω, ἦσω
Deserted, ἐρημος, ον
Deserter, αὐτόμολος
Deserved, ἄξιος, α, ον

- Deservedly, *εἰκότως*
 Desirable, *αἰρετός, ἡ, όν*
 Desire, *έρος*
 Desire, to, *προθυμέομαι, ήσομαι*
 Desire-earnestly, to, *γλίχομαι*
 Desire-of-power, *πλεονεξία, ας*
 Desire-with, to, *μεταιτέω*
 Desirous, *χαρίζων*
 Desirous, to be, *χρήζω*
 Desist, to, *αποπαύομαι, σομαι; παύομαι, σομαι*
 Desolate, to, *ερημόω, ώσω*
 Despicable, *φαῦλος, η, ον*
 Despise, to, *καταφρονέω, ήσω*
 Despoil, to, *σπλάώ, ήσω*
 Despond, to, *αθυμέω, ήσω*
 Despotism, *τυραννίς, ίδος, ή*
 Destined, *πεπρωμένος, η, ον*
 Destined, to be, *μέλλω*
 Destiny, *αἴσα, ης*
 Destitute, *έρημος, ον*
 Destroy, to, *διαφθείρω, ερῶ*
 Destroy-utterly, to, *απόλλυμι, fut. απολέσω*
 Destroy-wholly, to, *διαπορθέω, ήσω*
 Destruction, *όλεθρος*
 Destructive, *ολέθριος, α, ον*
 Detect, to, *ανευρίσκω, α. 2. ανεύρον*
 Determination, *βούλευμα, ατος*
 Determine, to, *γινώσκω, fut. γνώσω, α. 2. εγνων*
 Determined-on, *όόξας, ασα, αν*
 Detest, to, *στυγέω, ήσω*
 Detested, *επάρατος, ον*
 Detriment, *άτη, ης*
 Devastating, *δήςας, α, ον*
 Device, *μήτις, ιος, ή*
 Devious, *πολύπλαγκτος, ον*
 Devise, to, *μητιάω*
 Devour, to, *δάπτω, άψω*
 Dexterity, *δεξιότης, ητος, ή*
 Dialectician, *διαλεκτικός*
 Did-not-think-of, *οук έφθησαν πυθόμενοι*
 Die, to, *θνήσκω, fut. θνήξομαι, pf. τέθνηκα, α. 2. έθανον*
 Die-off, to, *αποθνήσκω, α. 2. απέθανον*
 Diet, *δίαιτα, ης*
 Differ, to, *διαφέρομαι*
 Different, *διάφορος, ον*
 Differently, *τά εναντία*
 Difficult, *χαλεπός, ά, όν*
 Diffidence, *αιδώς, όός, όός, ή*
 Diffuse, to, *κίδνημι*
 Dig, to, *ορύσσω, ξω*
 Dig-up, to, *κατασκάπτω, ψω*
 Dignity, *αξία, ας*
 Din, *κλόνος*
 Dindymene, *Δινδυμήνη, ης*
 Dinner, *δείπνον*
 Diomede, *Διομήδης, εος*
 Dion, *Δίων, ωνος*
 Dionysius, *Διονύσιος*
 Diophon, *Διοφών, ώντος*
 Direct, *ιθός, εία, ό*
 Direct, to, *διοικέω, ήσω*
 Direction, *διδασκαλία, ας*
 Directly, *ιθός*
 Direful, *αινός*
 Disagreement, *διάστασις, εως, ή*
 Disallow, to, *απαυδάω*
 Disallowed, *απόρρητος, ον*
 Disappoint, to, *σφάλλω, αλῶ*
 Disarrange, to, *διασπάω, άσω*
 Disasters, *δεινά, ών*
 Disbelieve, to, *απιστέω, ήσω*
 Discern, to, *γινώσκω*
 Discipline, *μελέτη, ης*
 Discipline-oneself, to, *παρασκευάζομαι, σομαι*
 Disciplined, *γεγυμνασμένος*
 Disclose, to, *φαίνω, ανῶ*
 Discourse, *μῦθος*
 Discourse, to, *αγορεύω, σω*
 Discover, to, *όπτομαι, ψομαι*
 Discretion, *φραδῆ, ης*
 Disease, *ασθένεια, ας*
 Disease-of-the-eyes, *οφθαλμία*
 Diseased, *νοσώδης, ες*
 Disembogue, to, *εκδιδώ, ώσω*
 Disengage, to, *παραλύω, σω*
 Disfigure, to, *κνυζώ, ώσω*
 Disgrace, *κατήφεια, ας*
 Disgraceful, *αισχρός, ά, όν; superl. αίσχιστος, η, ον*
 Dishonor, *αισχύνῃ (υ)*
 Dishonor, to, *ατιμάζω, σω; επιτίμω*
 Dishonored, *άτίμος, ον*
 Dislike, *έχθος, εος*
 Dislike, to, *ασχαλάω; εχθαίρω*
 Dismay, to, *πλήσσω, ξω*
 Dismiss, to, *εξιημι*
 Disobedience, *παρακοή*
 Disobey, to, *ανηκουστέω, ήσω*
 Dispatch, to, *αποστέλλω, ελῶ*
 Display, to, *αποφαίνομαι, ανούμαι*

Displease, to, *απαρίσκει*
 Disposed, *πειθεώς, via, δε*
 Disposed-to-refuse, *εξαρηνητικός, η, δε*
 Disposition, *φρην, ενδε, η*
 Dispossess, to, *αμέρδω, σω*
 Disputation, *λέγος*
 Dispute, to, *αμφισβητέω, ησω*
 Disregard, to, *ανίημι*
 Dissipate, to, *διασπιδννμι*
 Dissuade, to, *αποτρέπω, ψω*
 Distaff, *ηλακάτη, ης*
 Distant, *τηλουρδς, δε*
 Distant, to be, *απέχω, fut. απέξω*
 Distinct, *αλλοίος, α, δε*
 Distinction, *χαρακτήρ, ηρος, δε*
 Distinguish, to, *διαγινώσκω*
 Distinguished, *διαπρεπής, ες*
 Distress, *πόνος*
 Distress, to, *κακώω, ώσω*
 Distress-of-mind, *πένθος, εος*
 Distressed, *πολύπονος, δε*
 Distribute, to, *διανίμω, εμώ ; νεμω, α.*

1. ένειμα

District, *χώρα, ας*
 Distrust, to, *απιστέω, ησω*
 Disturb, to, *θράσσω, ξω*
 Ditch, *τάφρος, η*
 Dithyrambic-poetry, *διθύραμβος*
 Ditty, *γός*
 Diver, *κολυμβητής, οδ*
 Divert, to, *αποστρέφω, ψω*
 Divide, to, *δάζομαι, σομαι*
 Divide-into-parties, to, *στασιάζω, σω*
 Divine, *διος, α, δε*
 Divinely-spoken, *θεσπέσιος, α, δε*
 Division, *μοίρα, ας*
 Do, to, *πράσσω, ξω ; πράττω ; ποιέω, ησω ; δρῶω, δσω*
 Do-entirely, to, *καταπράσσω, ξω*
 Do-harm-to, to, *ίπτω, ψω*
 Do-hurt-to, to, *λύμαινομαι*
 Do-ill, to, *κακοποιέω, ησω*
 Do-ill-to, to, *εργάζομαι, κακῶ*
 Do-not-betray, *μη προδοὺς γένῃ*
 Do-thoroughly, to, *απεργάζομαι, δσομαι*
 Do-well, to, *ευεργετέω, ησω*
 Do-well-to, to, *ευεργετέω*
 Do-with, to, *χράσσομαι, ησομαι*
 Do-wrong, to, *αδικέω, ησω*
 Dock, *νεώσοικος*
 Doe, *ελαφος, η*
 Dog, *κυων, gen. κυνός, κυνός*

Doing, *α, έργμα, ατος*
 Doleful, *λυγρός, α, δε*
 Domestic, *οικείος, α, δε*
 Domestic, *οικείοι ; οικείται*
 Dominion, *κράτος, εος*
 Donation, *δόσις, εως, η*
 Doom, *μόρος*
 Door, *θύρα, ας*
 Door-frame, *θύρετρον*
 Dorian, *α, Δωριεύς, έος*
 Doric, *Δωριεύς, η, δε*
 Double, *διπλάσιος, α, δε*
 Double (in speech), *διχόμυθος, δε*
 Double-edged, *αμφήκης, ες*
 Double-folded, *δίπτυχος, δε*
 Doubly-edged, *αμφήκης, ες*
 Doubt, to, *αμφισβητέω, ησω*
 Dove, *περιστερά, ας ; πέλεια, ας*
 Down, (prep.) *κατὰ*
 Down, *λάχνη, ης*
 Down-in, *κατὰ*
 Down-on, *κατὰ*
 Down-to, *ες ; εις*
 Downcast, to be, *κατηφέω*
 Dowry, *φέρνη, ης*
 Drachma, *δραχμή, ης*
 Drag, to, *σπάω, σω*
 Dragon, *δράκων, δε*
 Drama, *δρᾶμα, ατος*
 Draught, *ποτόν, οδ*
 Draw, to, *έλκω, ξω*
 Draw-aside, to, *παροίγω, ξω*
 Draw-from, to, *απαυράω*
 Draw-out, to, *ερύω, σω*
 Draw-up, to, *τάσσω, ξω ; τάττω*
 Dread, *τάρβος, εος*
 Dread, to, *δειμαίνω*
 Dreadful, *δεινός, η, δε*
 Dream, *δνειραρ, ατος*
 Dregs, *τροξ, υγός, η*
 Dress, *κόσμος*
 Drink, *πόσις, εως, η*
 Drink, to, *πίνω, fut. πώσω, α. 2. έπιον*
 Drinkables, *ποτά, δε*
 Drinking, *α, πόμα, τος ; πόσις, εως, η*
 Drinking-bout, *συμπόσιον*
 Drinking-cup, *κύλιξ, ικος, η*
 Drive, to, *ελαύνω, fut. ελάσω, perf. έλακα, Att. εήλακα*
 Drive-away, to, *αμύνω, υνῶ*
 Drive-off, to, *αλέω ; απαλλάξω*
 Drive-out, to, *απελαύνω, fut. απελάσω*

Drive-towards, to, παρακλιέομαι
 Driving-of-an-army, στρατηλασία, ας
 Drunk, to be, μεθύω, ὄσω
 Drunkenness, μέθη
 Dry-up, to, κάρφω, ψω
 Dryness, ξηρότης, ητος, ή
 Due, εναίσιμος, ον
 Dumb, ακράγης, ἐς
 Duration, αἰών, ὄνος, &
 During, ἐπὶ
 Dusk, δειλὴ, ης
 Duskiness, ὀρφνὴ
 Dust, κῆψ, εως, ή
 Dwell, to, οἰκέω, ἥσω
 Dwell-in, to, ναίω
 Dwell-within, to, ενιαίω, σω
 Dwelling, οἰκημα, ατος
 Dwelling place, οἰκησις, εως, ή
 Dwelling-together, α, ξυνοικία, ας

E

Each, ἕκαστος, η, ον
 Each-man, τις
 Each-other, ἀλλήλοι, αι, α
 Eager, πρόθυμος, ον
 Eager, having been, (pl.) μεμαῶτες
 Eagle, ἀετὸς
 Ear, ὄτα, τὸ; gen. ὅτατος, ὠτὸς
 Earnestly-attentive-to, to be, ἔχομαι
 Earnestly-engaged, σκεδών, ουσα, ον
 Earnestly-wait, τὼ, δέλω λῆπαρτων
 Earth, γῆ, γῆ, gen. γῆας, γῆς; γαῖα
 Earthen, κεραμεικὸς, ὃ, ὄν
 Easier, ῥῆκων, ον
 Easily, ῥίμφα
 East, ἡὼς, ὄος, ὄος, ή
 Easy, ῥάδιος, α, ον
 Eat, to, ἐδω
 Eat-down, to, κατασθῆω
 Eatables, ἐδεσμα, ατος
 Eating, (subst.) βρῶσις, εως, ιος, ή
 Echo, ηχώ, ὄος, ὄος, ή
 Eclipse, ἐκλειψις, εως, ή
 Edict, ψήφισμα, ατος
 Educate, to, τρέφω, fut. θρέψω
 Eetion, Ηετίων, ὠνος
 Effect, δόναμις, εως, ή
 Effect, to, κρῖνω, ανῶ
 Effect-thoroughly, to, διαπράσσω, ξω
 Egesteans, Εγεσταῖοι
 Egypt, Αἴγυπτος, ή
 Egyptians, Αἰγύπτιοι

Eight, οκτώ
 Eight-times-as-much-as, οκταπλάσιος, α, ον
 Eightieth, ογδοηκοστής, ή, ὄν
 Either, ή
 Eject, to, εκβάλλω, αλλῶ
 Elated, επαιρόμενος, η, ον; pl. επημένος
 Elder, αν, πρεσβύτερος
 Eldest, πρεσβιστος, η, ον
 Elect, to, αποδέκω, ξω
 Elect-to, to, χειροτονέω
 Elegant, χαρτεῖς, ουσα, εν; superl. ἱετατος, η, ον
 Eleusis, Ἐλευσις, ἴνος, ή
 Elevate, to, αἶρω, fut. αρῶ
 Eleventh, ἐνδέκατος, η, ον
 Elm, τελέια
 Eloquence, οἱ λόγοι
 Else, ἄλλος, η, ο
 Embassy, πρεσβεία, ας
 Embrace, to, αμπέσχω
 Eminence, ὄχθη
 Eminent, ἐξοχος, ον
 Eminently, ἐξοχα
 Emolument, ωφέλεια, ας
 Empire, αρχή, ης
 Employed-in, to be, ενασχολέομαι
 Empty, κενός, ή, ὄν
 Emulously-desirous, φιλόνηκος, ον
 Enchant, to, κηλέω, ἥσω
 Enclose, to, καλύπτω, ψω
 Enclosed-with-a-hundred-gates, ἐκατόμυλος, ον
 Encomium, εγκώριον
 Encounter, to, κύρω, κύρω
 End, τέλος, ιος
 End, to, τελευτάω, ἥσω
 End-life, to, τελευτάω, ἥσω
 End-of-the-funeral-pile, εσχάτη πυρὰ
 Endanger-ourselves, to, τρεκινύειν, εἶω, σω
 Endearment, χάρις, ιτος, ή
 Endeavor, αν, επιχείρημα, ατος
 Endeavor, to, πειράω; πειράομαι, ὁσομαι, Ion. ἡσομαι
 Endure, to, ὑπομένω, ενῶ
 Enemies, πολέμοι, αν
 Enemy, εχθρὸς; fem. εχθρά
 Engage-in, to, επιχείρῶ, ἥσω
 Engage-with (any one in battle), to, προσεγγινωμι, fut. προσμίξω

- Engaged, to be, *εἶμι*
Engaged-in-a-war, to be, *πολεμέομαι*
Engine, *μηχανή*
Enjoin, to, *ἐπιθώσσω, ξω*
Enjoin-upon, to, *προστάσσω, ξω*
Enjoy, to, *πάραι, σομαι*
Enmity, *ἔχθος, ιος*
Enormous, *ὑπερμεγέθης, ις*
Enough, *ἄλις*
Enquire, to, *πυνθάνομαι, fut. πύσομαι, a. 2. ἐπυνθόμην*
Enquire-into, to, *πύθομαι*
Enraged, to be, *χολόομαι, ώσομαι*
Enroll, to, *εγγράφω*
Enslave, to, *δουλόομαι, ώσομαι*
Enter, to, *εἰσέρχομαι, a. 2. εἰσῆλθον*
Enter-in, to, *ἐνδύμι, a. 2. ἐνέδυν*
Enter-into, to, *εἰσαιχύνω*
Enterprise, *πείρα, ας*
Enthral, to, *καταδουλώω, ώσω*
Entire, *ὅλος, η, ου*
Entirely, *πάμπαν*
Entrails, *τόμια, ου*
Entrance, *εἴσοδος, ῆ*
Entrance-to-the-harbor, *ἐσπλους, ου, δ*
Entreat, to, *ἱκετεύω, σω*
Enumerate, to, *αριθμέω, ήσω*
Envious, *βῆσκανος, ου*
Enviously-begrudge, to, *φθονέω, ήσω*
Envy, *φθόνος*
Envy, to, *ζηλώω, ώσω; φθονέω*
Ephesian, *Εφέσιος, α, ου*
Ephesus, *Ἐφεσος, ῆ*
Ephor, *ἐφόρος*
Epic-poetry, *ἐπῶν ποιήσις, ιως, ῆ*
Epidamnus, *Επίδαμνος, ῆ*
Equal, *ὁμοιος, α, ου; ὁμοῖος*
Equal-in-age, an, *ἡλικιώτης, ου*
Equality, *ισότης, ιτος, ῆ*
Equally, *ὁμοίως*
Equestrian, *ἵππικος, ῆ, δν*
Equipment, *παρασκευή, ης*
Erebus, *Ἐρεβος, ιος*
Erect, to, *ἱστημι, fut. στήσω*
Erect-a-wall, to, *τειχίζω, σω*
Eresus, *Ἐρεσος, ῆ*
Eretria, *Ερέτρια, ας*
Err, to, *ἁμαρτάνω, a. 2. ἡμαρτον*
Err-entirely, to, *εξαμαρτάνω*
Error, *ἁμάτημα, ατος*
Erudition, *παιδεία, ας*
Escape, to, *φεύγω, ξω; ὑπεκφεύγω; προφεύγω*
Escape-from, to, *ἀποδιδράσσω*
Escape-notice, to, *λανθάνω, λαθον, pf. mid. λήληθα*
Escape-the-observation-of, to, *λανθάνω, fut. λήσω, a. 2. λαθον, pf. m. λήληθα*
Escape-unpunished, they shall, *πατρωίζονται*
Escaped-my-observation, has, *εληλήθη με*
Especially, *μαλιστα*
Establish, to, *κατοικίζω, σω*
Established-laws, *καθεστῶτες νόμοι*
Esteem, *δόξα, ας*
Esteem, to, *τιμάω, ήσω*
Estimate, to, *τιμάω*
Estrange, to, *απαλλάσσω, ξω*
Eternal, *αιώνιος, α, ου*
Etesian-winds, *Ετησίαι άνεμοι*
Etesilaus, *Ετησίλαος, Ionic -λαος*
Eubœa, *Εύβοια, ας*
Eulogize, to, *εγκωμιάζω, σω*
Eumelus, *Εύμηλος*
Europe, *Ευρώπη, ης*
Eurybiades, *Ευρυβιάδης, ου, Ionic ου*
Eurymedon, *Ευρυμέδων, οντος*
Eurytean, *Ευρύτειος, α, ου*
Euxine, *Εύξεινος, ου*
Euxine-sea, *Πόντος*
Even, *καί*
Even-at-this-time, *ἐτι καί νυν*
Even-if, *κἄν*
Even-till-now, *ἐτι καί νυν*
Evening, *ἑσπέρα, ας*
Evening, (adj.) *ἑσπερος, α, ου*
Ever, *αἰ*
Ever-to-be-remembered, *αἰμνήστας, ου*
Every, *πᾶς, πᾶσα, πᾶν; gen. παντῶς, πάσης, παντὸς; ἅπας, ἅσα, αν*
Every-one, *πᾶς τις*
Evidence, to, *διασαφένω, ήσω*
Evident, *περιφανής, ις*
Evil, *κακός, ῆ, δν*
Evil, an, *κακόν, ου*
Evil-doer, *κάκουργος*
Exact, to, *πράσσομαι, ξομαι*
Exaggerate, to, *πυργόω, ώσω*
Examine, to, *εξετάζω, σω*
Exasperated, to be, *θυμόομαι, ώσομαι*
Exceed, to, *διαπρίτω; υπερβάλλω*
Exceedingly, *πάνυ σφόδρα,*

Excel, to, υπερβάλλω, αλῶ; υπερ-
 φέρω
Excel-in-bravery, to, αριστεύεσκω
Except, πλην
Exchange, to, αλλάσσω, ξω; αμείβω,
 ψω
Excite, to, οροθύνω, ννῶ
Exclaim, to, αὖω, σω
Exclude, to, ἀκείρω, ξω; κατείρω;
 εἰρω
Excogitate, to, ἐπινοέω, ἦσω
Execute, to, ἀποτελέω, ἔσω
Execution, θάνατος
Exercise, γυμνάσιον
Exercise, to, γυμνάζω, σω
Exhibit, to, ἐπιδείκνυμι, fut. ἐπιδείξω
Exhort, to, παρακαλέω, ἔσω
Exile, φυγὰς, ἀδος
Exist, to, ὑπάρχω, ξω
Expect, to, προσδοκέω, ἦσω
Expectation, ἐλπίς, ἰδος, ἥ
Expedition, στρατιὰ, ᾤς; στρατεία
Expense, δαπάνη, ης
Experienced, ἐμπειρος, ον
Expert, δαήμων, ον
Expert-in-preparation, παρασκευαστι-
 κός, ἡ, ὄν
Expert-in-providing, ποριστικός, ἡ, ὄν
Expire, to, τέθνημι
Explain, to, ἀσφηνίζω, ἴσω
Expose, to, ἐκτίθημι, fut. ἐκθήσω
Exposition, ἐπίδειξις, εως, ἥ
Expressly, σαφῶς
Extend, to, τανύω, σω
Extensive, ευρύς, εἰα, ὄ
Extol, to, αἰνέω, ἔσω
Extort, to, εἰσπράσσω, ξω
Extremely, αἰνῶς
Extremely-grieved, ὑπεραχθεσθεῖς,
 εἶσα, ἐν
Extremity-of-evils, κακῶν τρικυμία
Extricate, to, ῥύομαι, σομαι
Exult, to, ἀγαλλιάομαι, ᾄσομαι
Eye, ὀφθαλμός; ὄμμα, ατος

F

Fabius, Φάβιος
Fable, μῦθος
Fable, to, μῦθέομαι, ἡσομαι
Fabricate, to, τεύχω, ξω
Faca, ὦψ, ὠπός, ἥ
Fail, to, ἐκλείπω, ψω; ἀπολείπω

Fail-of, to, ἀποδέω
Fail-to-use, to, ἀπολείπειν
Failing, α, ἀμάρτημα, ατος
Fair, καλός, ἡ, ὄν
Fair-cheeked, καλλιπάρης, ον
Fair-fruit-yielding, καλλίκαρπος, ον
Fairest, κάλλιστος, ἡ, ον
Faithful-in-your-oath, εὐορκος
Fall, πτώμα, ατος
Fall, to, πίπτω, fut. πτώσω, pf. πέ-
 τωκα, α. 2. ἔπεσον; πεινέω
Fall-about, to, περιπίπτω, α. 2. περι-
 ἔπεσον
Fall-against, to, προσπίπτω
Fall-down-before, to, προκυλινδόμε-
 ῖσθαι
Fall-down-to, to, προσπιπνέω
Fall-in, to, ἐμπίπτω, α. 2. ἐνέπεσον
Fall-into, to, εἰσπίπτω, α. 2. εἰσέπε-
 σον
Fall-on, to, ἀναπίπτω, α. 2. ἀνέπεσον
Fall-out, to, ἐκγίνομαι, α. 2. ἐξεγε-
 νόμην
Fall-out-together, to, συμπέπτω, α. 2.
 συνέπεσον
False, ψευδής, ἐς
Falsely, ψευδῶς
Fame, κλέος, εος, ονς
Familiar-with, to be, ἐπίσταμαι
Family, γένος, εος
Fancy, θῦμς
Fane, ἱερὸν, ἱρὸν
Far, πρόσω; πόρρω
Far-beyond, πόρρω
Far-off, τηλοῦ
Fare, δαίτα, ης
Fare-well, to, ευδαιμονέω, ἦσω
Farewell, χαῖρε, ἔτω; inf. χαίρειν
Farm, χωρὶον
Fast, θοῦρις, ἰδος
Fasten, to, ἐπιδέομαι
Fasting, ἀσίτος, ον
Fat, πικρὴ, ἡς
Fatality, ἡ πεπρωμένη (i. e. μοῖρα)
Fate, κῆρ, ρος, ἡ
Fated, μόρσιμος, ἡ, ον
Father, πατήρ, τέρας, τρὸς
Fatherly, πατρῷος, α, ον
Fatigue, κάματος
Fatted, σίτευνός, ἡ, ὄν
Fault, αἰτία, ας
Favor, χάρις, ιτος, ἡ
Favorable, more, κρείσσειν, ον

- Favorably, καλῶς
 Fear, φόβος
 Fear, to, φοβέομαι, ἴσσομαι; δέω, pf. mid. δέδια, δέδια; δειδῶ, pf. mid. δέδωκα
 Fear-greatly, to, οὐρώδην
 Fearlessly, ἀδῶς
 Fearlessness, εὐτολμία, ας
 Feast-on, to, δαίνυμαι
 Feed, to, ποιμαίνεσκω
 Feed-on, to, σιτέομαι, ἴσσομαι
 Feel, to, θιγγάνω
 Feign, to, λέγομαι
 Fellow-born, σύγγονος
 Fellow-worker, ξένεργος, ὁ, ἡ
 Female, θήλυς, εἰς, ἡ
 Fence, ἔρκος, εως
 Fertile-soil, γονιὺς
 Festival, ἑορτή, ἡς
 Few, ὀλίγοι, αἱ, α
 Fidelity, πιστότης, ης
 Field, γῆ, ης. The fields, οἱ ἀγροί
 Fifth, πέμπτος, ὁ, ον
 Fifty, πενήκοντα
 Fig, σῦκον
 Fight, μάχη, ης
 Fight, to, μάχομαι, ἴσσομαι; Ion. μάχομαι
 Fight-a-naval-battle, to, ναυμαχεῖω, ἴσσω
 Fight-in, to, ἐμμάχομαι, fut. ἐμμαχέσομαι
 Fight-off, to, ἀπομάχομαι, ἴσσομαι
 Fight-on-foot, to, πεζομαχεῖω, ἴσσω
 Fight-perseveringly, to, διαμάχομαι
 Fighting-well, τὸ καλῶς πολεμεῖν
 Figure, to, ἀναπλάττω
 Fill, to, (neut.) πλήθω
 Fill-fall, to, ἐμπλήθω, ω
 Fill-up-to-the-brim, to, ἀναπλήρω
 Find, to, εὕρισκω, ῥήσω, α. 2. εὑρον
 Find-comfort-from, to, ὄναμαι
 Find-fault-with, to, ψέγω, ξω
 Find-out, to, εὕρισκω, fut. εὑρήσω
 Fine, καλός, ὁ, ὁν; compar. καλλίων, ὁν
 Fine, α, καταδίκη, ης
 Fine, to, ζημιῶ, ὠσω
 Fine-haired, ἡρόκομος, ον
 Finger, δάκτυλος
 Finish, to, ἐπιτελέω, ἴσσω
 Finish-through, to, διατελέω, ἴσσω
 Fir, ἐλάτη, ης
 Fire, πῦρ, ὑρὸς, τὸ
 Fire-blazing, πυριφλεγέων
 Fire-place, εσχάρα, ας
 Firm, ἐμπέδος, ον
 Firm, to be, κραταίβομαι, ὥσομαι
 First, πρῶτος, ὁ, ον
 First, (adv.) πρῶτον
 First-comer, the, ὁ ἐπιὼν ἀνὴρ
 Fish, ἰχθύς, ὅς, ὁ
 Fishy, ἰχθυόεις, εσσα, εν
 Fit, ἱκανός, ὁ, ὁν
 Fit, to, ἀρω, pf. m. ἤραρα
 Fit-out, to, στέλλω, ἐλῶ
 Fitting, οἰκῶς, ὅς, ὁς
 Five, πέντε
 Five-hundred, πεντακῆσται, αἱ, α
 Fix, to, ἰδρύω, ὠσω
 Flame, φλόξ, ογδὸς, ἡ
 Flatter, to, κολακεῖω, εὔσω
 Flattery, θωπεία, ας
 Flee, to, φεύγω, ξω
 Fleet, αἰόλος, ὁ, ον
 Fleet, α, στόλος
 Flesh, σὰρξ, gen. σαρκός, ἡ
 Flight, φύξις, εως, ιος, ἡ
 Fling, to, βάλλω, α. 2. ἔβαλον
 Flock, ποίμνη, ης
 Flourish, to, θάλλω, fut. θαλῶ
 Flow, to, ῥέω
 Flower, ἄνθος, εως
 Flute, αὐλὸς
 Fly, to, φεύγω, ξω; fut. mid. Attic. φευξοῦμαι
 Fly, to, (as a bird) πέτομαι
 Fly-away, to, ἀφίπτεται, α. 2. ἀπεπτόμενη
 Fly-away-from, to, αποδράω, ὠσω
 Fly-down, to, καταφεύγω
 Fly-from, to, εκφεύγω, α. 2. ἐξέφυγον; αποφεύγω, ἀπέφυγον
 Fly-through, to, διαφεύγω
 Fold, πτύξ, υχδὸς, ἡ
 Foliage, φάβη, ης
 Follow, to, ἵπομαι, ψομαι; poet. ἵπομαι
 Follow-upon, to, ἐφέπομαι, α. 2. ἐφούπομην
 Following, ἐπιὼν, ὠσα, ὁν
 Following-on-with, ἀκόλουθος, ὁ
 Folly, ἀτασθαλία, ας
 Fond, κενός, ὁ, ὁν
 Fond-of, to be, ἔραμαι
 Fond-of-labor, φιλόπονος, ον

Fond-of-learning, φιλομαθής, ἐς
 Fond-of-wisdom, φιλόσοφος, ον
 Fondness-for-command, φιλαρχία, ας
 Food, ἐσθὲς, ὅς, ἡ ; βορὰ, ᾤς
 Foolish, ἀχρεῖος, α, ον
 Foolish, to be, μωραίνω, ανῶ
 Foolishness, μωρία, ας
 Foot, ποῦς, gen. ποδός, ὁ
 Foot-soldiers, πεζοὶ στρατοῦς
 For, (conj.) γὰρ placed after words, as Enim in Latin
 For, (prep.) πρὸς
 For-a-long-time, ἑρῶν, Ionic δερῶν
 For-an-equal-space-of-time, τὸν ἴσον χρόνον
 For-I-wish, εἰ γὰρ ὥφελον
 For-how-much, πόσου
 For-indeed, καὶ γὰρ
 For-long, ἑρῶν
 For-other-reasons, ἀλλως
 For-some-time, τῶς
 For-that, διὰ τὸ
 For-the-first-time, πρῶτον
 For-the-future, τὸ λοιπὸν
 For-the-last-time, πανόστατα
 For-the-most-part, μάλιστα
 For-the-public-good, εἰς τὰ κοινὰ
 For-the-sake, χάριν
 For-the-sake-of, περὶ
 For-the-sake-of-obtaining, ὑπὲρ τοῦ τυχεῖν
 For-the-sake-of-pleasing, ἕνεκα τοῦ ἀρέσκειν
 For-their-return, εἰς τὴν ἀποδοὺν
 Forbid, to, ἀπέπω, α. 2. ἀπέπειον
 Force, κράτος, εὖς
 Force, to, βιάζομαι, σομαι
 Forcible, βίαιος, α, ον
 Forcibly, βιαίως
 Foreign, ἀλλότριος, α, ον
 Foreigner, ξένος
 Foresee, to, προδέρπαμαι, ξομαι
 Forest, νάπη, ἡς
 Forget, to, ἐπιλανθάνω, α. 2. mid. ἐπιλαθῶμαι
 Forget-about, to, ἐπιλήθομαι
 Forgetfulness, λήθη ; λησμοσύνη
 Forgive, to, συγγινώσκω
 Forgiveness, συγγνώμη, ἡς
 Forgiving, συγγνώμων, ον
 Form, εἶδος, εὖς
 Former, πρότερος, α, ον

Formerly, πρὶν ; πρότερον
 Forsake, to, ἐκλείπω, α. 2. ἐξέλειπον
 Forsooth, μὲν
 Fortunate, εὐδαίμων, ον ; ἄλβιος, α, ον ; superl. εὐδαιμονέστατος, ἡ, ον ; and ολβιώτατος
 Fortunate, to be, πράσσω καλῶς
 Fortunate-in-his-children, εὐκαίς, παιδός
 Fortune, τύχη
 Forty, τεσσαράκοντα ; Ionic τεσσαράκοντα
 Forward, πάροιθε ; πόρῳ ; πρῶτον
 Forward, to, προφέρω
 Forward, to be, προέχω, ἔξω
 Found, to, κτίζω, σω
 Fountain, πηγή, ἡς ; πίδαξ, ἄκος, ἡ
 Four, τέσσαρες, α
 Four-hundred, τετρακόσιοι, αἱ, α
 Fourth, τέταρτος, ἡ, ον
 Fox, αλώπηξ, ἑκός, ἡ
 Fracture, to, κατάργω, ἀξω
 Frame, δέμας, τὸ
 Frantic, to be, δαιμονιάω, ἥσω
 Free, ἐλεύθερος, α, ον
 Free, to, ελευθερώω, ὦσω
 Free-from-danger, ἀκινδύνος, ον
 Free-from-disease, ἀνουςος, ον
 Freedom, ελευθερία, ας
 Frenzy, παράνοια, ας
 Frequent, πυκνός, ἡ, δν
 Fresh, χλωρός, ἂ, δν
 Fresh-sprinkled, νεόβρυντός, ον
 Fret, to, κνίζομαι, σομαι
 Friend, φίλος
 Friendly, φίλος, ἡ, ον
 Friendly-with, to be, προσοργίζομαι
 Friendship, φιλότης, ἡτος, ἡ ; φιλία, ας
 Frightened, δέσας
 Frivolous, μάταιος, α, ον
 From, εκ ; ἀπὸ
 From-a-feeling-of, ἀπὸ
 From-above, κατύπερθε (Ionic)
 From-beside, παρὰ
 From-doing, μὴ ποιῆσαι
 From-falling, μὴ πεσεῖν
 From-learning, τὸ μανθάνειν
 From-near, ἐγγύθεν
 From-on-high, ἐψόθεν
 From-pillaging, τὸ μὴ λεηλατῆσαι
 From-that-quarter, ἐνθεν

From-the-Gods, θεόθεν
 From-the-part-where, ὅθενπερ
 From-the-stern, πρύμνηθεν
 From-what, ἐξ ὅτου
 From-whence, ὅθεν, ὅθενπερ
 From-within, ἐνδοθεν
 Frost, πακτὴ, ἡς
 Frowning, ξυνωφρυωμένος, η, ον
 Fruit, καρπός
 Fruitful, αγαθός, ἡ, ον
 Fruitfully, most, αὐτὰ ἑωυτῆς ἀρίστα
 Fruitless, ἄλιος, α, ον
 Fulfilled, τελέω, ἑσω
 Fulfilled, τελέφορος
 Full, πλήρης, ἐς; πλείος, α, ον; πλείως, α, ον
 Fally, διαπαντός
 Furious, ἀτάσθαλος, ον
 Furniture, σκεύεα, ἑων, τὰ
 Further, ἐτι
 Further-on, πρόσσω
 Fury, μῆνις, ιος, ἡ
 Futile, κενός, ἡ, ον
 Future, εσόμενος, η, ον
 Future, the, τὸ μέλλον
 Future-repentance, τὸ μεταμελησόμενον

G

Gain, κέρδος, εος
 Gain, to, αἰρέω, α. 2. εἶλον
 Gain-renown, to, εὐδοκιμέω, ἦσω
 Gale, αὔρα, ας
 Galilee, Γαλιλαία, ας
 Galingal, κύπερος
 Gallus, Γάλλος
 Gammon, κωλῆ, ἡς
 Gape, to, χαίνω, ανῶ
 Gape-in, to, εγχαίνω, ανῶ
 Gargarus, Γάργαρος, ἡ
 Garland, στέφανος
 Garment, ἱμάτιον
 Gate, πόλη, ης
 Gather-together, to, λέγω, ξω
 Gauls, Γάλλοι
 General, α, στρατηλάτης, ου; στρατηγός
 Generate, to, τεκνῶ, ὡσω
 Generation, γενεά, ας
 Generous, γενναῖος, α, ον
 Genuine, γνήσιος, α, ον

Germans, Γερμανοί
 Get, to, αἰσθάνω, ανῶ
 Get-away, to, ὑπάγω, ξω
 Get-from, to, απολαμβάνω, α. 2. ἀπὸ λαβον
 Get-gain, to, κερδαίνω, ανῶ
 Get-in-exchange, to, αντικαταλλάσσω, ξω
 Get-into, to, ἐνδύομαι, σομαι
 Get-ready, to, παρασκευάζομαι, σομαι
 Get-rid, to, μεθίεμαι
 Get-to, to, προσβαίνω, α. 2. προσέβην
 Get-up, to: pf. mid. εγρήγορα
 Ghosts, νέκυες, ων
 Gift, δῶρημα, ατος; δῶρον; δωρεά, ας
 Gird, to, ἐνδύω, ψω
 Girdle, ζωστήρ, ἡρος, ὁ
 Girl, κόρη, ης
 Give, to, δίδωμι, fut. δώσω, α. 2. ἔδων, α. 1. ἔδωκα. Poët. ἐίδῶ
 Give-a-signal, to, σημαίνω, ανῶ
 Give-back, to, αποδίδωμι, α. 2. ἀπέδων
 Give-beside, to, παραδίδωμι, α. 2. παρίδων
 Give-directions-to, to, σημαίνω, ανῶ
 Give-in-charge, to, ἐντέλλομαι
 Give-in-exchange, αντικαταλλάσσω, ξω
 Give-it-back, to, ἀφίημι
 Give-orders-to, to, ἀνῶγημι
 Give-out, to, ἐξέπω, α. 1. εἶπα, α. 2. εἶπον
 Give-up, to, ἐνδίδωμι, fut. ἐνδώσω
 Give-way, to, χωρέω
 Glad, to be, χαίρω, αρῶ
 Glad-at, to be, ἐπιχαίρω
 Gladly, ἡδέως
 Glisten, to, λάμπω, ψω
 Globe, αἶα, ας
 Glorious, κυδάλιμος, ον
 Gloriously, ευκλειῶς
 Glory, δόξα, ης
 Glow, to, αἰθώ, αἰθόμαι
 Glut, to, κορέω, ἑσω
 Go, to, εἶμι, plur. mid. ἦιν, α. 2. inf. old form ἰμεν; χωρέω
 Go-about, to, περιέρχομαι, α. 2. περιήλθον
 Go-away, to, ἐξέρχομαι, α. 2. ἐξήλθον
 Go-back, to, νίομαι
 Go-back-from, ἀπονέομαι

- Go-fast, to, *θίω*, poet. *θείω*
 Go-forward, to, *προέρχομαι*, a. 2. *προῆλθον*
 Go-frequently, to, *φοιτάω*, *ἥσω*; *φοιτέω* Ionic
 Go-from, to, *ἀπέρχομαι*, a. 2. *ἀπῆλθον*
 Go-in-order, to, *στείλω*, *ξω*
 Go-into, to, *εἰσεμι*
 Go-off, to, *ἀπειμι*
 Go-on, to, *ἔημι*
 Go-out, to, *ἐξήμι*
 Go-out-against, to, *ἐπίξειμι*, a. 2. *ἐπέξιον*
 Go-out-of, to, *ἐξέρχομαι*, a. 2. *ἐξῆλθον*
 Go-over, to, *περίειμι*
 Go-straight, to, *κατορθόω*, *ώσω*
 Go-through, to, *δίειμι*
 Go-thy-way, *ὑπάγε*
 Go-to-law, to, *δικάζομαι*, *σομαι*
 Go-to-war, to, *πολεμέω*, *ἥσω*
 Go-together, to, *συμπορεύομαι*, *σομαι*
 Go-up, to, *ἀνήκω*
 Go-upon, to, *ἐπείμι*, a. 2. *ἐπιον*
 Go-without, to, *τητάομαι*
 Goal, *αἶξ*, gen. *αἰγός*, *ῆ*, *ῆ*
 Goblet, *κράτηρ*, *ἦρος*, *ῆ*; Ion. *κρητῆρ*
 God, *θεός*, *Δαιμων*
 Goddess, *θεά*, *ᾱς*
 Godlike, *θεῖος*, a, *δν*
 Going-away, I am, *ἀπειμι*
 Gold, *χρῦσός*; *χρῦσιον*
 Gold, (adj.) *χρῦσεος*, a, *ον*; *χρῦσός*, *ῆ*, *οῦν*
 Gold-wrought, *χρῦσῆλατος*, *ον*
 Golden, *χρῦσεος*, a, *ον*
 Gone, to be, *οίχομαι*
 Good, a, *ἀγαθόν*
 Good, *ἀγαθός*, *ῆ*, *δν*; *χρηστός*, *ῆ*, *δν*
 Good-deed, *ἀγαθοεργία*, *ας*
 Good-for-nothing, *μοχθηρός*, *ᾱ*, *δν*
 Good-fortune, *τὸ εὐτυχές*
 Good-looking, *ευειδής*, *ῆς*; superl. *ἑτατος*, *ῆ*, *ον*
 Good-qualities, *τὰ ἀγαθὰ*
 Good-report, *εὐκλεία*, *ας*
 Good-reputation, *εὐδοξία*, *ας*
 Good-will, *εὐνοία*, *ας*; *θύμης*
 Gore, *βρότος*
 Govern, to, *ἄρχω*, *ξω*
 Govern-by-kings, to, *βασιλεύω*, *σω*
 Government, *τυραννίς*, *ίδος*, *ῆ*
 Governor, *ἄρχων*, *οντος*
- Grace, *κόσμος*
 Graces, the, *Χάριτες*, *ων*, *αἱ*
 Gradual, *βαίως*, *ᾱ*, *δν*
 Grammar, *γραμματική*, *ῆς*
 Grammarian, *γραμματικός*
 Grand-father, *πάππος*
 Grand-son, *νιώνος*, *οῦ*
 Grant, to, *ὁμολογέω*, *ἥσω*
 Grape, *σταφυλή*
 Grape-bearing, *πολυστάφυλος*, *ον*
 Grass, *πόα*, *ας*
 Grateful, *εὐχάρτος*, *ον*
 Gratified, to be, *ἡδομαι*, a. 1. p. *ἡσθην*
 Grave, *σεμνός*, *ῆ*, *δν*
 Great, *μέγας*, *μεγάλη*, *μέγα*; gen. *μεγάλου*, *ῆς*, *ου*
 Great-concourse-of-people, a, *οχλός*, *πολὺς*
 Great-deal-of-money, a, *χρήματα*, *μεγάλα*
 Greater, *μεῖζων*, *ον*
 Greater-part, the, *οἱ πλεῖονες*
 Greatest, *μέγιστος*, *ῆ*, *ον*; *πλείστες*, *ῆ*, *ον*
 Greatly, *μέγα*; *μεγάλως*
 Greatness, *μέγεθος*, *εὸς*; Ion. *μέγεθος*, *εὸς*
 Grecian, *Ἑλληνικός*, *ῆ*, *δν*
 Grecians, *Ἀχαιοί*, *ῶν*; *Ἕλληνες*, *ων*
 Greece, *Ἑλλάς*, *ᾱδος*, *ῆ*
 Greek, *Ἕλλην*, *ῆνος*
 Greek, *Ἀχαιοί*, *ῶν*; *Ἕλληνες*, *ων*; *Δαναοί*, *ῶν*
 Grief, *ἄλγος*, *εὸς*; *λύπη*, *ῆς*
 Grieve, to, *αλγέω*, *ἥσω*
 Grieve-for, to, *καταστένω*
 Grieved, to be, *ἄχθομαι*, *ἥσομαι*
 Grieving, *αχνύμενος*
 Grievous, *αχθεινός*, *ῆ*, *δν*
 Grievous-weight, *αχθηδών*, *όνος*, *ῆ*
 Grievously, *αινῶς*
 Griffin, *γρύψ*, *ῆπος*, *ῆ*
 Grim, *γοργώπης*, *δν*
 Grimly, *γοργόν*
 Groan, *γῶος*
 Groan, to, *γοῶ*
 Ground, *γῆ*, *ῆς*
 Grove, *ἄλσος*, *εὸς*
 Grow, to, *φύω*, *ῆσω*
 Grow-old, to, *καταγηράσκω*; *γηράσκω*, *ᾱ*
 Grow-up, to, *ἀύξομαι*; pf. *ἡύξημαι*
 Guard, *φύλαξ*, *ακος*; *φύλακη*

Guard, to, φυλάσσω, ξω
 Guard-against, to, ευλαβέομαι, ἥσομαι ;
 φυλάσσω, ξω
 Guard-over, to, προφυλάσσω
 Guardian-spirit, δαιμόνιον
 Guess, to, επικαλέζω, σω
 Guest, ξένος
 Guide, ὑφηγητής, οὗ
 Guide, to, δδῶ, ὥσω
 Guilt, ἁμαρτία, ας
 Guilty, ἀδικῶν, οὐσα, οὖν
 Gulf, κόλπος

H

Habitation, οἰκία, ας
 Habitual, ἐν ἐθει
 Habituate-to-act, to, κατασκευάζω, σω
 Had-it-not-been, εἰ μή
 Hades, Ἅϊς, ἰδος
 Hail, (verb,) χαίρει, ἔτω
 Hair, κόμη, ης ; ἑθιρα, ας ; χαίτη,
 ης
 Half, ἥμισυς, εἰα, υ
 Hand, χεῖρ, ἡ, gen. χειρὸς, χειρὸς
 Handicraft, χειρωναξία, ας
 Handiness, ευχέρεια, ας
 Handle, ὄργανον
 Handle, to, ἄπτομαι, ἄψομαι
 Handsome, ευειδής, ἔς
 Hang, to, κρεμάννυμι, fut. κρεμάσω
 Hang-up, to, (neut.) κρέμαται
 Happen, to, συμβαίνειν, α. 2. συνέβην
 Happiness, ευδαιμονία, ας
 Happy, μακάριος, α, ον ; ὀλβιος, α, ον
 Happy-Gods, μάκαρες, ων
 Harass, to, ταράσσω, ξω
 Harbour, λιμὴν, ἑνος, ὁ
 Hard, στερεός, ἂ, ὄν
 Hard-lot, δυσπραξία, ας
 Harm, πῆμα, ατος
 Harm, to, πημαίνω, ανῶ
 Harp, φόρμιγγι, γγος, ἡ ; κιθάρα
 Harpagus, Ἀρπαγος
 Harper, κιθαρωδός
 Harsh, σκληρός, ἂ, ὄν
 Haste, τάχος, εος ; σπουδή, ἥς
 Hasten, to, σπεύδω, σω
 Hate, μῖσος, εος
 Hate, to, μισέω, ἥσω
 Hateable, εχθραντίος
 Hated-entirely, to be, ἀπέχθομαι
 Hateful, most, ἐχθιστος, η, ον

Hatred, ἐχθρα, ας
 Have, to, ἔχω, fut. ἔξω, α. 2. εἶχον,
 ἔσχω
 Have-a-care, to, επιμελέομαι, ἥσομαι
 Have-a-sense-of-shame, to, αἰσχύνο-
 μαι
 Have-a-sense-of-shame-for, to, αἰσ-
 χύνομαι, οὔμαι
 Have-care-for, to, φροντίζω, σω
 Have-despotic-power, to, τυραννέω,
 ἥσω
 Have-in-hand, to, επιχειρέω
 Have-in-mind, to, ενθυμέομαι
 Have-in-possession, to, κτάομαι, ἥσο-
 μαι
 Have-power-over, to, κρατέω, ἥσω
 Have-the-mastery-over, to, κρατέω,
 ἥσω
 Have-understanding, to, θρονέω
 Having-a-common-boundary-with,
 ὁμος, ον
 Having-black-water, μελάνυδρος, ον
 Having-large-necks, εριαύχενος, ων
 Having-many-holes, πολύτρητος, ον
 Having-the-same-name, ὁμώνυμος, ον
 Having-their-own-laws, αὐτόνομοι
 Having-them-tied, περικείμενον
 He, εκείνος ; αὐτός ; οὗτος ; ὅδε ; κείνος ;
 ὁ
 He-goat, χίμαρος ; τράγος
 He-having-arrived, αὐτοῦ ἥκοντος
 He-would-not-have-died, οὐκ ἂν ἀπέ-
 θανεν
 Head, κεφαλὴ, ἥς
 Head, to, ἡγεμονεύω, σω
 Head-a-republic, to, δημαγωγέω, ἥσω
 Heads, the, τὰ πρῶτα
 Healer, ἰατρός
 Health, ὑγίεια, ας
 Health-to-be-in, υγιαινώ
 Healthiness, σωτηρία, ας
 Heap-up, to, χέω, ὥσω
 Hear, to, ακούω, σω
 Hear-equally-with, to, συνεξακούω
 ὡσαύτως
 Hear-into, to, εισακούω, σω
 Hear-of, to, κλύω, σω
 Hearken, to, κλύω, σω
 Hearken-to, to, ακροδομαι, ἀσομαι
 Hearsay, ακοή, ἥς
 Heart, ἡτορ, ορος, τὸ ; κίαρ, τὸ ; κῆρ,
 ἥρος, τὸ ; καρδία, ας ; καρδιά
 Hearth, ἐστία, ας

Heat, καῦμα, ατος; θάλας, εος
 Heaven, ουρανός
 Heavenly, θεῖος, α, ον
 Heavily, βαρέως
 Heavily-laden, to be, βεβρίθαι; πρ.
 mid. βέβριθα
 Heaviness, βάρος, εος
 Heavy, βαρὺς, εἶα, ὃ
 Heavy-armed-man, ὀπλίτης, ου
 Hecate, Ἑκάτη
 Hecatomb, ἐκατόμβη, ης
 Hector, Ἑκτωρ, ορος
 Hecuba, Ἑκάβη, ης
 Heights, ἀκρα, ων, τὰ
 Helen, Ἑλένη, ης
 Hell, Ἅδης, ου; Ἀΐδης, ου
 Hellas, Ἑλλάς, ἀδος, ἡ
 Hellenes, Ἕλληνες, ων
 Hellenic, Ἑλληνικός, ἡ, ὃν
 Hellespont, Ἑλλήσποντος
 Helmet, κράνος, εος
 Help, βοήθεια, ας
 Help, to, ἀρῆγω, ξω
 Helper, (fem.) συλλήπτρια, ας
 Hence, ἐνθε, ἐνθεν, ἐνθενδε
 Henceforth, πεῖρα
 Her, ἑς, ἡ, ὃν
 Her, of, ἐκείνης; αὐτῆς; ταύτης; αὐτῆς;
 ἡσδε: accus. μιν; νιν; ἐκείνην;
 &c.
 Herald, κήρυξ, ὅκος
 Herald, to, κηρύσσω, ξω
 Herculean, Ἡρακλείος, α, ον
 Hercules, Ἡρακλῆς, ἑος
 Herdsman, βοσκός
 Here, ὧδε; ἐνθάδε
 Hereafter, ὀπίσω
 Hermione, Ἑρμιόνη, ης
 Hermogenes, Ἑρμογένης, ου
 Hermes, Ἑρμῆς
 Hero, ἥρωας, ωας
 Herodicus, Ἡρόδικος
 Herself, αὐτῇ
 Hesitate, to, ἀκνέω
 Hide, α, διφθέρα, ας
 Hide, to, κρύπτω, ύψω
 Hide-in, to, συγκρύπτω, ψω
 Hide-with, to, συγκρύπτω, ψω
 Hiding-place, κρυφίων, ὤντος, ὃ
 High, ὑψηλός, ἡ, ὃν
 High, (adv.) ὑψοῦ
 High-character, ἀξίως, εως, ἡ
 High-leaved, ἀκρόκομος, ου

High-mindedness, φρόνημα, ατος
 Highest, ἀρτος, α, ον
 Highest-part, κράς, ἀτῶς, τῷ
 Hill, λόφος
 Him, ἐκείνον; αὐτόν; μιν; σφε; ἐ;
 νιν; τόνδε: to him, ἐκείνῃ; αὐτῷ;
 τῷδε; οἱ: of him, οὐ, &c. And see
 "He"
 Himself, αὐτός; accus., ἑαυτόν, αὐτόν;
 of himself, ἑαυτοῦ, αὐτοῦ, αὐτοῦ:
 to himself, ἑαυτῷ, αὐτῷ. Ionic ἑωῦ-
 τοῦ
 Hind, νεβρός
 Hinder, to, κωλύω, σω
 Hinder-from, to, ἀποκωλύω, ύσω
 Hint, ὑποθημοσύνη, ης
 Hippias, Ἱππίας, ου
 Hippocrates, Ἱπποκράτης, εος
 Hippolytus, Ἱππόλυτος
 Hippylus, Ἱππύλος
 Hire, to, μισθόδομαι, ὥσμαι
 His, ἑς, ἐἷ, ἐδν; ὅς, ἡ, ὃν
 His-former-friends, οἱ φίλοι οἱ πρό-
 θεν
 His-future-friends, οἱ ὑστερον
 His-will, τὸ αὐτοῦ βουλόμενον
 Hit, to, παύω, σω
 Hit-upon, to, τυγχάνω, τυχήσω, α. 2.
 ἐτυχον
 Hither, ἐνθάδε; δεῦρο
 Hither-and-thither, ἐνθα καὶ ἐνθα
 Hitherto, ἔμπροσθεν
 Hoary, πολίτης, ἡ, ὃν
 Hog, ὄς, ὅς
 Hold, to, ἔχω, fut. ἔξω, α. 2. εἶχον,
 ἔσχω
 Hold-any-intercourse, to, πωλόμαι
 Hold-apart, to, διέχω, α. 2. διέσχον
 Hold-communion, to, κοινωνέω, ἡσω
 Hold-forward, to, προσέχω
 Hold-off, to, ἔχω, fut. στήσω
 Hold-out, to, ὑπομένω, ενῶ
 Hold-out-to, to, παρέχω, α. 2. παρ-
 ἔσχω
 Hold-up, to, ἀνέχω, α. 2. ἀνέσχον
 Hole, φωλεός
 Holy, ἅγιος, ἡ, ὃν; ἱερός, ἡ, ὃν; ἕσις,
 α, ον
 Home, ὁμοί, ων
 Homer, Ὅμηρος
 Homeward, οἰκαδὲ
 Honey, μέλι, ιτος, τῷ
 Honey-comb, μελίηρον

Honor, τιμή, ἡς
 Honor, to, τίω, σω, τίμαω
 Honorable, καλός, ἡ, ὄν; superl. κάλ-
 λιστος, η, ον

Honorable-conduct, τὸ καλὸν

Honorably, καλῶς

Hook, ἀγκιστρον

Hope, ἐλπίς, ἰδος, ἡ

Hope, to, ἐλπίζω, σω

Horn, (adj.) κεράτινος

Horrible, most, ῥίγιστος, η, ον

Horribly, μέγα σφόδρα

Horror, φόβος

Horse, ἵππος

Horse, (adj.) ἵππιος, α, ον

Horse-course, ἵπποδρόμος

Horse-taming, ἵππόδαμος, ον

Horseman, ἵππεύς, ἴος

Horsemanship, ἵπποσύνη, ης; ἵππικῇ,
 ἡς

Hostile, πολέμιος, α, ον; ἐχθρός, ἄ, ὄν

Hot, θερμός, ἡ, ὄν

House, οἶκος; δόμος; οἰκία, ας; δῶμα,
 ατος

House-building, οἰκοδόμησις, εως, ἡ

How, πῶς

How-good, οἶος, α, ον

How-it-is-that, ὅπως

How-many, ὅσος, η, ον

How-much, πόσος, η, ον; Ion. πόσος

How-much-soever, ὅσοσπερ, ἤπερ,
 ονπερ

How-that, ὥς

Huge, πελώριος, α, ον

Human, ἀνθρώπιος, α, ον

Humble, χθαμαλός, ἡ, ὄν

Hundred, ἑκατὸν, undeclined

Hundred-fold, α, ἑκατοστός, ἡ, ὄν

Hundred-headed, ἑκατογκάρανος, ον

Hunger, λιμὸς

Hunger-after, to, πεινάω, άσε

Hunt, θήρα, ας

Hunt-after, to, θηρεύω, σω

Hunt-for, to, θηράσμαι, άσεμαι

Hurl, to, ῥίπτω, ψω

Hurl-a-javelin, to, ακοντιζω

Hurricane, λαίλαψ, ατος, ἡ

Hurry, to, (neut.) ὀρμάω, ήσω

Hurt, (subst.) δόλησις, εως, ἡ

Hurt, to, βλάπτω, ψω

Hurtful, δηλήμων, ον

Husband, πόσις, ἴος, εως

Hyacinthine, βακίνθινος, η, ον

Hyllus, Ὑλλος

Hypocrite, ὑποκριτής, οῦ

I

I, ἐγώ

I-for-my-part, ἐγώ γε

I-went, ήια

I-wish-that, ὥφελε

Ibycean, Ἰβύκειος, α, ον

Ichneumon, ἰχνευτής, οῦ

Ida, Ἰδή, ης

Idæan, Ἰδαῖος, α, ον

Idea, ἰδέα, ας

Idomene, Ἰδομένη, ης

Idomeneus, Ἰδομενεύς, έως; Ion. ήος

If, εἰ

If-altogether, εἴπερ

If-consequently, ἐπειδὴν

If-in-any-way, εἰ πως

If-it-should-so-happen, τυχόν

If-you-compare-it-with, ὥς πρός

If-you-stand-in-need-of, εἰ δεῖ ὑμᾶς

Ignoble, αγεννής, ἐς

Ignorance, αμαθία, ας

Ignorant, ἀτίδρις, ι

Ignorant, to be, αγνοέω

Iliad, Ἰλιάς, άδος, ἡ

Ilioneus, Ἰλιονεύς, έως, Ion. ήος

Ilium, Ἴλιον

Ill, (adv.) κακῶς

Ill, an, κακὸν

Ill, to be, νοσέω, ήσω

Ill-disposed, δυσχεραίνων, ουσα, ον

Ill-fated, δυστυχῶν, οὔσα, οὖν

Ill-health, ἀρρώστια, ας

Ill-in-mind, νοσέων, ὦν

Ill-spoken-of, to be, κακῶς, ακούω

Ill-state-of-health, κακότης, ητος, ἡ

Ill-treat, to, αἰκίζομαι

Ill-use, to, κακῶς, ὥσω

Illegal, παράνομος, ον

Illness, πόνος

Illustrious, φαίδιμος, ον

Illyrian, Ἰλλυρικὸς, ἡ, ὄν

Illyrians, the, Ἰλλυριοί, ὦν

Image, ἀγαλμα, ατος

Imagination, φροντίς, ἰδος, ἡ

Imagine, to, οἶμαι; οἶμαι

Imitation, μίμησις, εως, ἡ

Immediately, ευθὺς

Immense, ὑπερφυής, ἐς

Immoderate, άμετρος, ον

- Immortal, *αθάνατος, ον; ορ-ος, η, ον*
 Impart, to, *μεταδίδωμι, αδώσω*
 Impel, to, *ανώγω, ξω*
 Impend, to, *μέλλω*
 Impetuous, *θοῦρος, ον*
 Impious, *ασεβής, ἐς*
 Important, more, *πρεσβύτερος, α, ον*
 Important, most, *μέγιστος, η, ον*
 Impossible, *άπορος, ον; αδύνατος, ον*
 Impotence, *ακράτεια, ας*
 Imprecate, to, *αράσμαι*
 Imprecation, *αρά, ας*
 Impudence, *θράσος, εος*
 In, *εν with dative; poet. ενι*
 In-a-better-manner, *κρεῖσσον*
 In-a-body, *άλῃς, εος*
 In-a-manifold-degree, *πολλαπλῆσια*
 In-a-manner-worthy, *αξίως*
 In-accomplishing, *τελέσαι*
 In-after-time, *ὕστερον*
 In-another-part, *άλλοθι*
 In-any-other-manner, *πῃ ἄλλῃ*
 In-any-way, *πῶ and πως; πως* generally before a vowel
 In-any-way-at-any-time, *πάνποτε*
 In-armor, *ὅπλites, ου (i)*
 In-case, *ἤν*
 In-common, *εν μέσῳ*
 In-company-with, *μετὰ*
 In-consequence-of, *ἐπὶ*
 In-consequence-of-thinking, *ἡγομέν-
νος, η, ον*
 In-discovering, *γινῶναι*
 In-every-respect, *παντάπασι*
 In-fact, *δὴ*
 In-good-health, *ὕγιαίνων, ουσα, ον*
 In-good-time, *εις καλὸν*
 In-my-judgment, *παρ' εμοί*
 In-Nestor's-time, *Νέστορι*
 In-no-other-way, *οὐδαμῶς ἄλλως*
 In-no-way, *οὐδαμῶς*
 In-order, *ἐξείης; ἐφεξῆς*
 In-order-that, *ὅπως*
 In-order-that-not, *ἵνα μὴ*
 In-other-respects, *τάλλα*
 In-our-power, *ἐφ' ἡμῖν*
 In-place-of, *ἐπὶ*
 In-preventing-him-from-falling, *τὸ
μὴ ου πεσεῖν*
 In--regard--to--making-enquiries--
about, *τὸ μὴ ου πυθέσθαι*
 In-regard-to not-dying, *τὸ μὴ ου θαν-
εῖν*
 In-some-degree, *πῶς*
 In-the-contrary-direction, *ἐμπαιν*
 In-the-earth, *χθονί*
 In-the-greatest-degree, *μέγιστον*
 In-the-interval, *εν τῷδε*
 In-the-mean-while, *εν τούτῳ*
 In-the-midst, *μεταξὺ*
 In-the-past-year, *πέρουσι*
 In-the-power-of, *πρὸς*
 In-the-same-way-as, *ὡς αὐτως*
 In-the-time-to-come, *εις τὸν ἔπειτα
χρόνον*
 In-the-way, *εμποδῶν*
 In-the-way-that, *ὅπως*
 In-their-arms, *αγκάλαισι*
 In-this-manner, *ὥδι; ὥδε*
 In-this-part, *ενταῦθα*
 In-truth, *τῷ ὄντι*
 In-turn, *ἀνὰ μέρος*
 In-turn-receive, to, *αντιδέχομαι, ζο-
μαι*
 In-two, *δίχα*
 In-vain, *μάτην*
 In-what-part, *πόθι*
 In-what-place, *πᾶ*
 In-what-state, *ἵνα*
 In-what-way, *ὅπως*
 In-which, *ἵνα*
 In-which-crowns-were-given, *ἐπι-
φανίτης, ου*
 In-which-place, *ἔθι*
 In-your-way, *εμποδῶν*
 Inability-to-sail, *ἀπλοια, ας*
 Incapable, *ἀμήχανος, ον*
 Incensed, to be, *θυμόμαι*
 Inclination, *θυμὸς*
 Incline, to, *νεύω, σω*
 Inclined, to be, *βούλομαι, ἥσομαι*
 In-close-in-wax, to, *κατακηρώ, ὡσω*
 Inconsiderate, *ἀφρων, ον*
 Increase-in-power, to, *επαυξέομαι;
perf. ἐπηύξημαι*
 Incredible, *ἀπίστος, ον*
 Incredulous, to be, *ἀπιστέω, ἥσω*
 Incursion, *καταδρομή, ἥς*
 Indeed, *ἦ; μὲν, when answering to
ὃ*
 Indictment, *γραφὴ, ἥς*
 Indifference, *ἀμέλεια, ας*
 Indigenous, *αὐτόχθων, ον*
 Indignant, to be, *οργίζομαι, σομαι*
 Indignation, *θυμὸς*
 Indiscriminate, *ἀκριτος, ον*

Individual, ἀν, ιδιώτης, ου
Indulge, το, ἔχω
Indus, Ἰνδός
Inevitable, ἀφύκτος, ου
Inexperience, ἀπειρία, ας
Inexperienced, ἀπειρος, ου
Infamous, κακοδοξών, οὔσα, οὖν
Infamy, ἀδοξία, ας
Infant, νήπιος
Infantry, πεζός
Infatuation, κακοδαιμονία, ας
Infer, το, τεκμαίρομαι
Inferior, κακίων, ου
Inferior-to, ἡσων
Inflate, το, φυσάω, ἦσω
Inflexible, ἀκλήτος, ου
Inflict, το, ἐντείνομαι
Inform, το, διδάσκω, ξω
Information, ἀγγελία, ας
Informed-of, to be, πυνθάνομαι, fut.
 πύσσομαι, α. 2. ἐπυθόμην
Informer, συκοφάντης, ου
Inglorious, δυσκλεής, ἐς
Ingloriously, δυσκλεῶς
Inhabit, το, κατοικέω, ἦσω ; οικέω
Inherit, το, κληρονομέω, ἦσω
Inheritance, κληρος
Inhospitable, ἀμειχθαλδεις, εσσα, εν
Inimical, ἐχθρός, ἀ, δν
Injunction, ἐφετημή, ἡς
Injure, το, ἀδικέω, ἦσω
Injurious, ἀτάσθαλος, ου
Injury, ἔβρις, εως, ἡ
Injustice, ἀδικία, ας
Innermost-part, γράφω, ψω
Inscribe, το, γράφω, ψω
Insignificant, μῆκρος, ἀ, δν
Insolence, ἔβρις, εως, ἡ
Insolent, ὑπέρβιος, ου
Insolent, more, ὑβριστότερος, α, ου
Insolent, to be, ὑβρίζω, σω
Inspect, το, θεωρέω, ἦσω
Instantaneously, παραχρῆμα
Instantly, ἐξ ὑπογούου
Instead-of, ἀντὶ
Institution, ἐπιτήδευμα, ατος
Instruct, το, παιδεύω, σω
Instruction, παιδεία, ας
Instructor, παιδοτροβης, ου
Instruments, ὄργανα, ων
Insult, ἔβρις, εως, ἡ
Insult, to, ὑβρίζω, σω ; καθυβρίζω, σω
Intangible, ἀαπτος, ου

Intellect, φρόνησις, εως, ἡ
Intellects, φρένες, ὦν, αἱ
Intelligence, φρόνησις, εως, ἡ
Intelligent, ἐπιστάμενος, η, ου
Intelligibly, σαφῶς
Intend, το, μέλλω
Intention, νόος, νοῦς ; gen. νόον, νοῦ
Intercept, το, ἐναίρω
Intercept-by-a-wall, το, ἀποτειχίζω, σω
Interception, ἀπόληψις, εως, ἡ
Interchange, το, διαλλάσσω, ξω
Interdict, το, ἀπαγορεύω, σω
Interest, τὸ χρεὶσθες
Interpret, το, λαμβάνω
Interrogate, το, ἀνιστορέω, ἦσω
Intervene, το, διάφῃμι, α. 2. διέφυν }
Intimacy, συνήθεια, ας
Into, εις, ες with accus.
Into-seven-parts, ἑπταχα
Intolerable, οὐκ ανεκτός, δν
Intreat, το, ἱκετεύω, σω
Introduce, το, εἰσφέρω
Intrust, το, ἐπιτρέπω, ψω
Invalidate, το, λαμβάνω, α. 2. ἐλαβον
Invaders, οἱ ἐπιόντες
Inveigh-against, το, ἐγκαλέω
Invent, το, εὗρίσκω, α. 2. εὔρον
Invite, το, καλέω, ἔσω
Involuntary, ἀκούσιος, α, ου
Involve, το, ἐλίσσω, ξω
Iole, Ἰόλη, ης
Ionian, Ἰόνιος, α, ου
Ionians, Ἴωνες, ων
Irksome, λυγρός, ἀ, δν
Iron, σίδηρος
Iron-forging, σιδηροτέκτων, ου
Irrationally, ἀλόγως
Island, νῆσος, ἡ
Ismenus, Ἰσμηνός
Issue, το, γίγνομαι
Isthmian, Ἴσθμιος, α, ου
Isthmus, ἰσθμός
It, οὗτος, αὕτη, τοῦτο ; ὅδε, ἡδε, τόδε ;
 αὐτός, ἡ, δ ; accus. οὗτον ; τόνδε ;
 αὐτὸν ; ὅ
It-becomes, δεῖ
It behoves, χρεῖων
It-being-determined, δοκοῦν
It-being-in-your-power, παρὸν σοι
It-did-not-happen, οὐκ ἐξέγενετο
It-has-been-determined, ἔδοξε
It-having-been-determined, δόξαν

It-is-a-care, μέλει, ἔσται
 It-is-not-permitted, οὐκ ἔστι
 It-is-reasonable, εἰσικε
 It-is-right, χρεών ἐστι
 It-shall-be-said, εἰρήσεται
 It-was-possible, ἐνεδέχστο
 It-would-be, ἂν εἴη
 Italians, Ἰταλιῶται, ὦν
 Ithaca, Ἰθάκη, ης
 Its-being-blameable, τὸ νειμωπητόν
 Itself, αὐτός, ὃ, δ
 Ivied, κισσῆρης, ἐς
 Ivy, κισσός

J

Jason, Ἰάσων, ονος
 Javelin, ἀκων, οντος, δ ; ἀκόντιον
 Jesus, Ἰησοῦς
 Join-in, to, ἐνζεύγνυμι, ἐνζεύξω
 Join-in-alliance, to, συμμαχέω, ἦσω
 Join-together, to, συμβάλλω, αλῶ
 Joint, ἀρθρον
 Jointly-agitate, to, συνταράσσω, ξω
 Jointly-lay-waste, to, συμπορθέω, ἦσω,
 imp. συνεπόρθεον, ουν
 Journey, ὁδοπορία, ας
 Journey, to, βαίνω, α. 2. ἔβην, pf. βέ-
 βηκα
 Journey-through, to, διαβαίνω, α. 2.
 διέβην
 Jove, Ζεὺς, gen. Διός ; Ζῆν, νός
 Joy, χάρις, ατος
 Joy-of-heart, εὐφροσύνη, ης
 Joy-producing, χαροποιός, ον
 Judea, Ἰουδαία, ας
 Judge, κριτής, οῦ ; δικαστής, οῦ
 Judge, to, κρίνω, ἐνῶ, α. 1. ἐκρίνα
 Judge-against, to, κατακρίνω, ἐνῶ
 Judge-between, to, διακρίνω, ἐνῶ
 Judge-of, to, κρίνω, ἐνῶ
 Judge-worthy, to, αξιῶ, ὡσω
 Judgment, κρίσις, εως, ἡ
 Judgment-seat, δικαστήριον
 Jump, to, πηδάω
 Jump-from, to, αποπηδάω, ἦσω
 Juno, Ἥρα, ας
 Jupiter, Ζεὺς, gen. Διός
 Just, δίκαιος, α, ον ; ἐνδίκος, ον
 Just-as, ὥσπερ
 Just-as-I-was-taking-in-hand, ἤδη μου
 ἐπιχειροῦντος

Justest, δικαιοτάτος, η, ον
 Justice, δικαιοσύνη, ης ; ζίκη
 Justly, δίκαιως ; εικότως

K

Keen, οξύς, εἰα, δ
 Keep, to, ἔχω, α. 2. ἔσχον, εἶχον
 Keep-alooft, to, σκῆω, α. 2. ἔσχον
 Keep-alooft-from, to, ἀφίστημι
 Keep-awake, to, ἐγείρω, ἐρῶ
 Keep-guard, to, φυλάσσω, ξω
 Keep-guard-at, to, φρουρέω, ἦσω
 Keep-hold, to, ἔχομαι, fut. ἔξομαι
 Keep-off, to, εἰργω, ξω
 Keep-under, to, ὑφίστημι
 Keeper, ῥυτήρ, ἥρος, δ
 Keeper-of-the-laws, νομοφύλαξ, ακος
 Key, κλεῖς, εἰδός ; Ion. κληῖς, τῶς, ἡ
 Kid, ἐρίφος
 Kill, to, κτείνω, ἐνῶ, α. 2. ἔκτανον
 Kill-entirely, to, κατακτείνω, ἐνῶ
 Kill-off, to, αποκτείνω, ἐνῶ
 Kill-utterly, to, κατάκτεναι, α. 2. κατί-
 την
 Kin, γένος, εος
 Kind, χρηστός, ὃ, δν
 Kind, α, γένος, εος
 Kind-service, φιλότης, ητος, ἡ
 Kindle-round-about, to, ἀμφιδαιώ
 Kindly-disposed, to be, εὖ φρονέω
 Kindred, γένος, εος
 Kindred, (adj.) ξύμφυλος, ον
 King, τύραννος ; βασιλεὺς, εως
 Kingdom, τυραννίς, ἰδος, ἡ ; βασιλεία,
 ας
 Kingly, βασιλικός, ὃ, δν
 Kiss, to, κύω, ὤσω
 Kite, ἰκτίνος
 Knee, γόνυ, ατος, τὸ ; pl. γόνατα, ποῦτ.
 γούνα
 Kneeling, γονυπετής, ἐς
 Knife, μάχαιρα, ας ; φάσγανον
 Know, to, ἴσθμι
 Know-thoroughly, to, εξιδέω, pf.
 mid. ἐξοίδα
 Know-well, to, κατείδέω ; pf. mid. κα-
 τοίδα
 Know-with, to, ξυνείδέω, pf. mid. ξύ-
 νοίδα
 Knowing, the, οἱ εἰδότες
 Knowledge, ἐπιστήμη, ης

L

Labdacus, Λάβδακος
 Labor, πόνος; κάματος
 Labor, to, κάμνω, αμῶ
 Labor-at, to, πονέω, ἤσω
 Lacedæmon, Λακεδαιμῶν, ονος, ἡ
 Lacedæmonians, Λακεδαιμόνιοι
 Lacerate, to, δρύπτω, ψω
 Laches, Λάχης, ητος
 Lack, to, επιλείπω
 Ladder, κλίμαξ, ακος, ὁ
 Ladle, τоруνη, ης
 Lady, γυνή, gen. γυναικῆς
 Lais, Λαῖς, ἰδός, ἡ
 Laius, Λαῖος
 Lake, λίμνη, ης
 Lament, to, μύρομαι
 Lamentation, γόος
 Lamp, λαμπάς, ἄδος, ἡ
 Lampyrus, Λάμπρος
 Lampsacus, Λάμψακος
 Lance, λόγχη, ης
 Land, χθών, ονός, ἡ; γῆ, γῆ
 Land-forces, πεζός, οὔ
 Landing, ἀβάσεις, ὡς, ἡ
 Language, φωνή, ης
 Large, πολὺς, πολλή, πολὺ
 Last, ἔσχατος, η, ον
 Last, (adv.) ὑστερον
 Lasting-all-night, πάννυχος, ον
 Lastly, εἰτα
 Late, οψέ
 Late-indeed, χρόνῳ ἐν ὑστέρῳ μὲν
 Latest, ὑστατος, η, ον
 Laud, to, ἀγαμαι
 Laugh, to, γελᾶω, ἄσω
 Laugh-against, to, καταγελᾶω, ἄσω
 Laugh-at, to, επεγγελᾶω, ἄσω; κατα-
 γελᾶω; προσγελᾶω
 Laughter, γέλω, ὤτος, ὁ
 Laurel, δάφνη, ης
 Law, νόμος
 Law-giver, νομοθέτης, ον
 Lawfulness, θέμις, ἡ
 Lay-aside, to, κατατίθημι, α. 2. κατ-
 ἔθην
 Lay-by, to, παρατίθημι; ποῖτ. παρτι-
 θέω
 Lay-down, to, κατατίθημι, α. 2. κατ-
 ἔθην
 Lay-hands-on, to, επιχειρέω, ἤσω
 Lay-hold-of, to, λαμβάνω

Lay-waste, to, πορθέω, ἤσω
 Lead, μολιβος
 Lead, to, ἄγω, ξω, α. 2. ἤγον, Attic
 ἡγαγον
 Lead-an-army, to, στρατηγέω, ἤσω
 Lead-astay, to, πλανᾶω, ἤσω
 Lead-away, to, ἄγω, ξω
 Lead-back, to, ἀπάγω
 Lead-out, to, ἐξάγω, ξω
 Lead-the-way, to, ἡγεμονεύω, ὦω
 Lead-upon, to, ἐπάγω
 Leader, ἡγεμῶν, ὄνος
 Leading, α, ἡγεμονία, ας
 Leaf, πέταλον
 Lean-upon, to, σκῆπτομαι
 Leap, α, πήδημα, ατος
 Leap, to, ἄλλομαι, fut. ἀλοῦμαι
 Leap-out, to, ἀφάλλομαι, fut. ἀφασῶ-
 μαι
 Leaping, α, ἄλμα, ατος
 Learn, to, μαθάνω, fut. μαθήσεται, α.
 2. ἐμαθον
 Learn-by-enquiry, to, πυθάνομαι,
 fut. πύσομαι, pp. πέψυμαι, α. 2.
 ἐπυθόμην
 Learn-from, to, εκμανθάνω
 Learn-thoroughly, to, καταμανθάνω,
 κατέμαθον
 Learned, σοφός, ἡ, ὁν
 Learning, (subst.) μάθημα, ατος; μά-
 θησις, ὡς, ἡ
 Least, ἐλάχιστος, η, ον
 Least, (adv.) ἥκιστα
 Leather, σκύτινος, η, ον
 Leave, to, λείπω, ψω
 Leave-behind, to, λείπω, ψω
 Leave-by, to, ἀπολείπω, ψω
 Leave-down, to, καταλείπω
 Leave-off, to, λήγω, ξω
 Leaven, ζύμη, ης
 Leaven, to, ζυμῶω, ὦω
 Left, αριστερός, ὁ, ὁν; λαῖς, ὁ, ὁν
 Leg, κνήμη, ης
 Leisure, σχολή, ης
 Lemnos, Λήμνος, ἡ
 Leonidas, Λεωνίδας, ον
 Leontines, Λεοντῖνοι
 Leopards'-skins, παρδαλεία, ὦν
 Lesbian, α, Λεσβίος
 Less, ἐλάσσων, ἐλάττων, ον
 Lessen, to, ἐλαττώω, ὦω
 Lest, μή
 Lest-at-any-time, μήποτε

- Let-go, to, ἀπολύω, σω
 Let-it-be, εἶεν
 Let-it-be-said, εἰπεῖν
 Let-no-one-of-you-imagine, παραστῇ
 μηδενὶ ὑμῶν
 Let-us-not-depart, μὴ ἐλθωμεν
 Letter, ἐπιστολή
 Level, ὁμαλὸς, ἢ, ὃν
 Levy, to, καταγράφω, ψω
 Libation, χοὰ, ἀς
 Liberal, ἐλεύθερος, α, ον
 Liberate, to, ἀκαλλάσσω, ξω
 Libya, Λιβύη, ης
 Licence, ἐξουσία, ας
 Licentiousness, ἀκολασία, ας
 Lie, to, κείμαι
 Lie, to, (in word) ψεύδομαι, σομαι
 Lie-buried, to, κεύθω
 Lie-down, to, κατάκειμαι
 Lie-in-wait-for, to, δέχομαι, ξομαι
 Life, βλος; βίος; ζωή, ης; βιοτή, ης
 Lift, to, αἶρω, ἐρῶ; αἶρω, ἀρῶ
 Light, φῶς, φῶς, gen. φάεος, φωτὸς, τὸ
 Light, (adj.) ελοφρὸς, ἀ, ὃν
 Light-on, to, εντυγχάνω, α. 2. ἐνέτυχον
 Light-upon, to, τυγχάνω, α. 2. ἐνέτυχον
 Lighten, to, (verb neuter) ἀσπράττω, ψω
 Lighting, ἀφά, ης
 Lightning, ἀστεροπή, ης; στεροπή, ης
 Like, ἴσος, η, ον; ἴσος
 Like, to, φιλέω, ἦσω
 Like, to be, προσφέρομαι
 Like-as, ἥτε
 Liken, to, εικάζω, σω
 Likeness, ὁμοιότης, ητος, ἡ
 Limb, γυῖον
 Line-pursued, τὰ πραττόμενα
 Linger, to, μέμνω
 Lion, λέων, οντος
 Lioness, λέαινα, ας
 Lions'-skins, λεονταί, ὦν
 List, to, εφορμάομαι, ἥσομαι
 Listen-to, to, κλύω, σω; κλυμι
 Little, ὀλίγος, η, ον; μικρὸς, ἀ, ὃν
 Little-child, βρέφος, εος
 Little-pig, χοιρίδιον
 Live, to, βιδῶ, ὦσω; ζάω, inf. ζῆν; ζῶω
 Live-in, to, νέμομαι
 Live-together, to, σὺζάω, ἦσω, impf. συνέζασον, ὦν
 Livelihood, βλος
 Lofty, αἰγίλιψ, ικος
 Loiter, to, μέλλω
 Long, μακρὸς, ἀ, ὃν
 Long, (adv.) πάλαι
 Long, to, ἐπιθῆμι, ἦσω
 Long-ago, ἤδη καὶ πάλαι
 Long-for, to, ορέγομαι, ξομαι
 Look, εἶδος, εος
 Look, to, σκοπέω, ἦσω
 Look-about, to, παπταίνω, ἀνῶ
 Look-at, to, δέκω, ξω
 Look-down, to, κατείδω
 Look-forward-to, to, προοράομαι, ἀσμαι
 Look-into, to, εισοράω
 Look-on, to, εισοράω, ἀσω
 Look-out-for, to, προσδέχομαι, ξομαι
 Look-towards, to, προσόπτομαι, ψομαι
 Look-up, to, ἀναβλέπω, ψω
 Look-up-to, to, ἀναβλέπω, ψω
 Look upon, to, εφοράω, ἀσω
 Looking-glass, κάτοπτρον
 Loose, to, λύω, σω
 Loose-from, to, ἐκλύω, σω; ἀπολύω, σω
 Loosen, to, λύω, σω
 Lop, to, τάμνω, ἀμῶ
 Lord, δεσπότης, ου
 Lord-over, to, κοιρανέω, ἦσω
 Lose, to, διαφθείρω, ἐρῶ
 Loss, ἀρτη, ης
 Lot, μοῖρα, ας
 Loud crash, κτύπος
 Loud-voiced, ευρύσφ, οπος
 Love, ἀγάπη
 Love, to, φιλέω, ἦσω
 Lovely, ἐρατεινός, ἡ, ὃν
 Low, αἰσχυρὸς, ἀ, ὃν
 Loxias, Λοξίας, ου
 Lucan, Λουκᾶνδς
 Lucrative, more, κερδαίνω, ω
 Lump, φύρμα, ατος
 Lurk, to, κυπτάζω, σω
 Lust, ἐπιθυμία, ας
 Lute, βάρβιτον
 Luxury, γρυφή, ης
 Lycian, Λύκιος, α, ον
 Lycon, Λύκων, ωνος
 Lycurgus, Λυκούργος

Lydius, Λυδῖος
Lyre, λύρα, ας
Lysias, Λυσίας, ου
Lysistratus, Λυσίστρατος

M

Machinate, to, μηχανάσθαι, ήσθαι
Macrinus, Μακρίνος
Mad, κακοδαιμονῶν, ὄσα, εν
Mad, to be, παύσθαι, fut. παύσομαι
Made-of-bulls'-feet, ταυρόπους, οδος
Madness, μανία, ας; ανοία, ας
Magic, γοητεία, ας
Magistracy, αρχή, ης
Magnanimous, μεγαλήτης, ορ
Magnificently, μέγας
Maia, Μαία, ας; Μαιώς, άδος
Maid-servant, ὄμωλ, ης
Mailed-in-brass, χαλκοκορυστες
Majesty, εἰς, τῷ
Majority, the, αἱ πλείους (Ionic)
Make, to, ποίω, ήω
Make-a-descent, to, ὄμι, α. 2. ὄδον
Make-a-loud-noise, to, βοῶ, ήω
Make-adverse-preparations, to, αντιπαρασκευάζομαι, σομαι
Make-an-agreement, to, ἐμολογέω, ήω
Make-an-attack, to, ἐσβάλλω, fut. ἐσβαλῶ, α. 2. ἐσέβαλον
Make-an-impression-on, to, ἀντιλαμβάνομαι
Make-an-inroad, to, ἐσβάλλω, α. 2. ἐσέβαλον
Make-clear, to, σαφηνίζω, σω
Make-cowardly, to, κακίζω, σω
Make-divinations, to, μαντεύομαι, σομαι
Make-enquiry, to, ἀνιστορέω
Make-enquiries, to, ἱρομαι, α. 2. ἐιρόμην
Make-firm, to, σχυρίζω, ήω
Make-glad, to, ευφραίνω, ανῶ
Make-haste, to, ανῶ, σω
Make-light-of, to, φανλίζω, σω
Make-mention, to, μνᾶσθαι, ήσθαι
Make-money, to, χρηματίζομαι, σομαι
Make-preparations, to, παρασκευάζομαι, σομαι
Make-ready, to, εἰργάζω, ήω
Make-room-for, to, εἰσχωρίζω
Make-sharp, to, ὀξύνω, ήω

Make-the-attack, to, προσπίπτω
Make-to-appear, to, φαίτω, ανῶ
Make-to-attend, to, ἐσέζω, σω
Make-to-bend, to, λυγίζω, σω
Make-to-burst-out, to, ῥάσσω, ήω
Make-to-cease, to, παύω, σω
Make-to-flow, to, ῥέω, εἶσω
Make-to-stand, to, ἵστημι, στήσω
Make-use-of, to, χρᾶσθαι, ήσθαι
Malady, νόσος, ή
Male, ἀρσέν, εν
Male-child, υἱός, ήος
Malice, κακία, ας
Malignity, κακοήθεια, ας
Mal-treat, to, λυμᾶσθαι
Man, ἀνθρωπος; ανῆρ, γεν. ανῆρας, ανδρῶς
Man, to, πληρῶω, ήω
Manage, to, ἐξηγέσθαι, ήσθαι
Mandane, Μανδάνη, ης
Manfully, ανδρείως
Manifest, φανερός, α, εν
Manifest, to, δείκνυμι, ήω
Manifestly, σαφῶς
Manifold, παντοδαπός, θ, εν
Manikia, ανθρωπικόν
Manlike, ανθρωπινός, η, εν
Manliness, ηνρεία, ας
Manly, to be, ανδρίζομαι
Manly-feeling, ανδρεία, ας; ανδρία
Manner, τρόπος
Manner-of-living, διαίτα, ης
Manners, ήθεα, ήθη, τὰ; γεν. ήθλια, ήθῶν
Manœuvres, στρατηγήματα, ων
Mansion, οἰκησις, εως, ή
Many, πολλοί, αἱ, α
Many-times-greater, πολλαπλήσιος, α, εν
Marathon, Μαραθῶν, ὄνας
March, Μάρτιος
March, α, ἐπιστρατεία, ας
March, to, πορεύσθαι, σομαι
March-against, to, ἐπιστρατεύω, σω
Mardonius, Μαρδόνιος
Mare, ἵππος, ή
Maritime, παράλιος, εν
Mark, α, σκοπός
Mark, to, ὀρέω, ήω; Ion. ὀρίω
Market, αγορά, ας
Market-place, αγορά, ας
Marriage, γάμος
Marriage-bed, συνή γαμήλιας

Marry, to, γαμῖω, fut. γαμήσω, γαμῶ,

a. 1. ἔγνημα

Mars, Ἄρης, εὖς; acc. εα, ην

Martial, πολεμικὸς, ἡ, δν

Marvel, θαῦμα, ατος

Marvel-at, to, αγάσμαι, a. 1. p. ηγάσ-

θην

Marvellously, θαυμαστῶς

Master, κύριος

Master-over, κυκρατῆς, ἐς

Mastery, κυκράτεια, ας

Mat, ψίλαθος

Matrimonial, γαμικὸς, ἡ, δν

Matter, πρᾶγμα, ατος

May-be-first-struck, κε φθῇ τυπαῖς

May-you-be, τυγχάνεις ὦν

Me, ἐμὲ, μὲ; of me, ἐμοῦ, μοῦ; to me,

εμοί, μοί

Mean, ὀνογενῆς, ἐς

Mean, to, λέγω, ξω

Mean-while, μεταξὺ

Meaning, διάνοια, ας

Meaning-to-save, σώσων

Meanly, φαύλως

Means-of-living, βίος

Means-of-subsistence, βίотος

Measure, βούλευμα, ατος

Neat, σῖτος

Meddle-with, to, ἀπτομαι, ψομαι

Mede, Μῆδος

Medea, Μήδεια, ας

Medicine, φάρμακον

Meditate, to, μερμηρίζω, ξω

Meditating-an-attack, to be, διανο-

εῖσθαι ὡς ἐπιχειρήσων

Meet, δεινός, ἡ, δν

Meet, to, ἀντάω, ἦσω

Meet-with, to, συντυγχάνω, a. 2. συν-

έτυχον

Meeting, ἐκκλησία, ας

Megacles, Μεγακλῆς

Melancholy, ἰάλεμος, ον

Melanthius, Μελάνθιος

Melitus, Μέλιτος

Mellon, Μέλλων, ὠνος

Melt, to, τήκω, ξω

Member, κῶλον

Memorable, more, Ionic acc. pl.

neut. λόγου μέζω for μεῖζονα

Memorial, μνημεῖον, ου

Memory, μνήμη, ης

Men-of-the-adverse-party, αντιστα-

σιῶται, ὦν

Men-of-the-third-generation, τρίτω-

τοι

Men-of-their-own-as-colonists, αἰ-

τῶν ἱποικοι

Mendesian, Μενδόσιος, α, ον

Menelaus, Μενέλαος; Attic Μαι-

λεως, ω, ψ

Mention, βάξις, εως, ἡ

Mention, to, φράζω, σω,

Meonians, Μήονες, ων

Merchant, ἔμπορος

Mercilessly, νηλεῶς

Mercury, Ἑρμῆς, οὔ

Merely, μόνον

Merry, ἡδὺς, εἶα, δ

Message, ἀγγελία, ας

Messenger, ἄγγελος

Metamorphose, to, μεταβάλλω

Methinks, οἶμαι

Mid-day, μέσον ἡμαρ

Middle, (adj.) μέσος, η, ον

Middle, the, μέσον

Might, βία, ας

Might-perhaps-die, τυχόν ἂν φθάσει

τελευτῆσαι

Mild, ἄεως, ω

Mildness, πραότης, ητος, ἡ

Milesian, Μιλήσιος, α, ον

Miletus, Μίλητος

Milk, γάλα, ακτος, τδ

Milk, to, ἀμείλω, ξω

Mill, μέλη, ης

Miltiades, Μιλτιάδης, ου, acc. εα, ητ

Mimnermus, Μίμνερμος

Mina, μνᾶ, ᾶς

Mind, νῆος, νῆς; gen. νῶον, νοῦ

Mind, to, αλέγω

Mindful, to be, μνάσμαι, ἥσομαι

Mine, μέταλλον

Mine, (adj.) ἐρῆς, ἡ, δν

Minerva, Παλλάς, ᾄως; Αθήνη; Αθῆ-

ναία

Minister, ἀμφίπολος

Minister, to, ὑπουργέω, ἦσω

Minos, Μίνως, ὠος

Mirth, παιγνιά, ᾶς

Mischief, βλάβη, ης

Mischievous, κακοῦργος, ον

Misdeeds, τὰ ἡμαρτημένα

Miserable, τάλας, αῖνα, αν; μέλιος, α, οἱ

Misfortune, τύχη, ης

Miss, to, ἀμαρτάνω, fut. ἀμαρτήσω

Mission, πρέσβευσις, εως, ἡ

Mistake, το, διαψεύδω, σω
 Mistaken, to be, ἀμαρτάνω, fut. ἀμαρ-
 τήσω
 Mistress, δέσποινα, ης
 Mithradates, Μιθραδάτης, ου
 Mitylene, Μιτυλήνη, ης
 Mityleneans, Μιτυληναῖοι
 Mix, το, μίγνυμι, fut. μίξω
 Mix-together, το, συμμίγνυμι, fut. συμ-
 μίξω
 Moan, το, επικακῶ, σω
 Mob, οἱ πολλοὶ
 Mode-of-bringing-up, τροφή, ης
 Mode-of-government, πολιτεία, ας
 Mode-of-life, βίος
 Mode-of-living, δαίτα, ης
 Moderate, μέτριος, α, ον
 Moderately, μετρίως
 Modesty, αἰδώς, όος, οὗς, ή
 Molest, το, τρώω, σω
 Money, ἀργύριον
 Monstrous, πελώριος, ον
 Month, μῆν, ηνός, ό
 Monument, σῆμα, ατος
 Moon, σελήνη
 More, πλείων, ον; πλείων, ον; Ion.
 gen. πλεῖνος, pl. πλεῖνες
 More, (adv.) μάλλον; Attic πλεῖν
 More-at-length, εν πλείονι λόγῳ
 More-good, πλέω αγαθά
 More-their-own, οικειότερος, α, ον
 Moreover, ἰδὲ
 Morning, Ἡώς, όος, οὗς, ή
 Morosely, χαλεπῶς
 Mortal, α, βροτός; θνητός
 Mortal, (adj.) θνητός, ή, όν; βροτός
 Most, πλεῖστος, η, ον
 Most, (adv.) μάλιστα
 Most-of-the-dwellings, οικίαι αἱ μὲν
 πολλαὶ
 Mostly, μάλιστα
 Mote, κάρφος, εος
 Mother, μήτηρ, τέρος, τρός
 Mother-city, μητρόπολις, εως, ή
 Motion, κίνησις, εως, ή
 Motive, αἰτία, ας
 Mound, τῆμος
 Mount, το, αναβαίνω; ἰκάνω
 Mountain, όρος, εος
 Mountain, (adj.) όρειος, α, ον
 Mourn, το, πενθῶ, ήσω
 Mourning, α, όδυρμα, ατος
 Mouse, μῦς, υός, ό

Month, στόμα, ατος
 Move, το, πορεύομαι, σομαι
 Much, πολὺς, fem. πολλή, neut. πολὺ
 Much, (adv.) μάλα; πολὺ
 Much-envied, πολύζηλος, ον
 Much-learned, πολυμαθής, ἐς
 Much-pressed, to be, πονέομαι, ήσο-
 μαι
 Much-resounding, πολέφλοισβος, ον
 Much-shaded, πολυστεφής, ἐς
 Much-wrought, πολέκμητος, ον
 Mucius, Μούκιος
 Mule, ἥμιονος
 Multitude, δμῖλος
 Murder, φόνος
 Murder, to, φονεύω, σω
 Murderer, φονεύς, έως
 Murderous, φόνιος, α, ον
 Musæus, Μουσαῖος
 Muse, μοῦσα, ης
 Music, μουσική, ης
 Must-be-done, πρακτίον
 Must-be-helped, ἐστιν ωφελητέος, α,
 ον
 Must-not-be-overlooked, ουκ ἐστι πε-
 ριοκτέος, α, ον
 My, ἐμός, ή, όν
 Mycale, Μυκάλη, ης
 Myrtle, (adj.) μυρσινός, ή, όν
 Myself, αὐτός; acc. εμαυτὸν; of my-
 self, εμαυτοῦ; to myself, εμαυτῷ

N

Nail, ονυξ. οχος, ό
 Naked, γυμνός, ή, όν
 Name, όνομα, ατος; Ionic σύνομα
 Name, to, ονομάζω, σω
 Name-by-change, to, μετονομάζω, σω
 Nameless, ανώνυμος, ον
 Nanno, Ναννώ, όος, οὗς
 Nard, νάρδος, ή
 Narration, λόγος
 Narrow, στενός, ή, όν
 Narrow-place, στενοχωρία, ας
 Narrowly, μικρῶν
 Nation, έθνος, εος
 Natural, it is, ἐγγίγνεται
 Nature, φύσις, ιος, εως, ή
 Naval-battle, ναυμαχία, ας
 Naval-commander, ναύαρχος
 Navy, ναυτικόν
 Near, (adv.) πέλας; πλησίον

Near, (prep.) πρὸς
 Near-thinking, ἐγγὺς τοῦ σίεσθαι
 Nearly, σχεδόν
 Necessaries, ἐπιτήδεια, ὧν
 Necessaries-of-life, τὰ δέοντα
 Necessary, ἀναγκαῖος, α, εν
 Necessary, it is, δεῖ
 Necessity, ἀνάγκη, ης
 Neck, αυχὴν, ἑνος, ὅ
 Necos, Νεκρός, ὄος
 Need, χρῆν, ὄος, ἡ
 Need, to, δεῖμαι
 Neglect, to, παραμελῶ, ἥσω
 Negligence, ἀμέλεια, ας
 Neighbor, γείτων, ονος
 Neither, οὐδὲ
 Neither-at-any-time, μηδέποτε
 Neither-of-the-parties, μηδέντεροι, αι,
 α
 Neither-yet, οὐδέπω
 Neleus, Νηλεΐδης, ἑως, Ion. ἥος
 Neptune, Ποσειδάων, ἄωνος
 Nest, κατασκήνωσις, ιος, εως, ἡ
 Net, δίκτυον
 Never, οὔποτε
 Never-at-any-time, οὐδὲπώποτε
 Nevertheless, ὅμως
 New, νέος, α, εν
 New, more, νεώτερος, α, εν
 New-married, νεόγυμος, εν
 Next, ἐπιγινόμενος, η, εν
 Next-to, ἐξῆς
 Nicias, Νικίας, ου
 Night, νύξ, gen. νυκτὶς, ἡ
 Night, (adj.) νυκτερινός, ἡ, εν
 Nile, Νεῖλος
 Nimble, κοῦφος, η, εν
 Nine, ἐννέα
 Ninety, ἐννεήκοντα
 Ninth, εἰνάτος, η, εν ; ἑνάτος, η, εν
 Nisean, Νισαῖος, α, εν
 Nitocris, Νιτωκρίς, ιος
 No, (adj.) οὐδείς, fem. οὐδεμία, neut.
 οὐδὲν
 No-by, μὴ
 No-danger-having-come-upon-him,
 δεινοῦ ἐπιόντος οὐδενός
 No-longer, οὐκέτι
 No-more, μηκέτι
 No one, οὐδείς, οὐδεμία, οὐδὲν ; μηδείς,
 &c.
 No-profit, οὐδὲν πλεον
 Noble, ευγενής, ὅς

Noble-minded, γενναῖος, α, εν
 Nobles, δαίμονες
 Nod, to, κατακλίσσασθαι, σομαι
 Noise, ψόφος
 Nominally, πρόσφασις, κατὰ being un-
 derstood
 None, οὐδείς, οὐδεμία, οὐδὲν
 Nor, μηδὲ
 Nor-any-one, οὔτε οὐδείς
 Nor-any-other-thing-being-a-care,
 οὔτε μέλον ἄλλο
 Nor-any-thing, μήτε μηδὲν
 Not, ου before a consonant ; ουκ be-
 fore a soft vowel ; οὐχ before an
 aspirate
 Not-amongst-all, πρὸς οὐχ ἅπαντας
 Not-and, οὔτε
 Not-any, μήτις, neut. μήτε
 Not-any-one, μηδείς, μηδεμία, μηδὲν
 Not-any-the-more-for-that, οὐδὲν
 μάλλον
 Not-any-thing, μηδὲν
 Not-at-all, μηδὲν
 Not-at-all-does-it-behave-us, οὐδὲν
 προσήκει
 Not-at-any-time, μήποτε
 Not-bold, ἀτόλμος, ου,
 Not-caring, ἀμελῶν, οὐσα, ου
 Not-easy, ἀλογικὸς, ἡ, εν
 Not-either, μήτε
 Not-even, οὐδὲ
 Not-even-one, οὐδαμὸς, ἡ, εν
 Not-ever, οὐδέποτε
 Not-having-become, μὴ γενόμενος
 Not-ignorant, to be, ουκ ἀγνοῶ
 Not-in-any-way, οὐδὲν
 Not-in-the-least, ἥκιστα
 Not-one, μηδείς, μηδεμία, μηδὲν
 Not-seen-before, ἀοράτος, εν
 Not-then, οὐκουν
 Not-therefore ? ουκοῦν ;
 Not-to-be-borne, ουκ ἀνασχετός, εν
 Not-to-be-upset, τὸ μὴ σφάλλεσθαι
 Not-to-fail, πρὸς τὸ μὴ ἐλλείπεσθαι
 Not-to-wall-them-off, μὴ ἂν σφᾶς
 ἀποτειχίσαι
 Not-yet, οὐπω
 Not-yet-grown-up, ἀνηβος, εν
 Note, ὁλκός, ου, ἡ
 Nothing, οὐδὲν, gen. οὐδενός
 Notice, to, αἰσθάνομαι
 Notion, ἰδέε, ας,
 Notorious, ἐπαιστος, εν

Nourish, to, τρέφω, fut. θρέψω
 Nourished-with, σόντροφος, ον
 Nourisher-of-the-youths, κουροτρόφος
 Nourishment, τροφή, ἡς
 Now, νῦν
 Number, ἀριθμὸς
 Numerous, πολλὸς, πολλή, πολὺ
 Nuptials, ὑμέναιος
 Nymph, Νύμφα, ἡς
 Nysian, Νέσιος, α, ον

O

O, ὦ
 Oak, ἔρως, υδς, ἡ
 Oath, ὅρκος
 Obedience, ὑπακοή
 Obey, to, πείθεσθαι, σομαι
 Object, to, ἀντιτείνειν, ενῶ
 Objects-of-envy, to be, ἐπιφθόνως
 διακίεσθαι
 Obliterate, to, ἀφανίζω, σω
 Oblivion, λήθη, ἡς
 Obolus, οβολὸς
 Obscure, ὀρφναῖος, α, ον
 Obscurity, κνέφας, τὸ
 Observation, ἔπος, εος
 Observe, to, καταμανθάνω, α. 2. κατ-
 ἔμαθον
 Obstruct, to, ἐμποδίζω
 Obtain, to, κτάσθαι, ἥσθαι, κέκτημαι
 Obtain-by-lot, to, λαγχάνω, α. 2.
 ἑλαχον
 Obtain-by-plunder, to, λητίζομαι, σο-
 μαι
 Occasion, καιρὸς
 Occur, to, παρίστημι, α. 2. παρέστην
 Ocean, Ωκεανὸς
 Odious, more, ἐχθίων, ον
 Odyssey, Οδύσσεια, ας
 Œdipus, Οἰδίπους, gen. ποδός and παυ
 Ἐνοῦ, Οἰνύκη, ἡς
 Of-all-kinds, παντοῖος, α, ον
 Of-greater-consequence, περὶ πλε-
 ονος
 Of-his-own-accord, ἐκὼν τε εἶναι
 Of-more-importance, μείζων, ον
 Of-old, πάλαι
 Of-such-a-kind, τοῖος, α, ον
 Often-times, πολλάκις
 Of-ten-years'-duration, δεκάετης, ἐς
 Of-the-same-house, ξύνοικος, ον
 Of-the-same-name, ὁμώνυμος, ον

Of-various-kinds, παντοῖος, α, ον
 Of-what-kind, ποῖος, α, ον
 Of-what-sort, ὁποῖός τις
 Of-which, δτου
 Of-you, εἴθιν
 Of-your-answering, τὸ σὲ ἀποκρίνασ-
 θαι
 Offence, ἀμάρτημα, ατος
 Offend, to, ἐξαμαρτάνω
 Offer, to, προσφέρειν
 Offer-up, to, ἐρῶ; ἱρῶ
 Offering, ὄρωμα, ατος
 Officer, ἐξηγητής, οὔ
 Offspring, τέκος, εος; σπέρμα, ατος
 Often, πολλάκι, πολλάκις
 Oh, οἶ
 Oh-me, οἶμοι ἐγὼ
 Oh-that, εἴτε with optative
 Oil-cruet, ληκυθος, ἡ
 Ointment, μύρον
 Old, γέρων, ουσα, ον
 Old, to be, γηράω, άσω
 Old-age, γῆρας, αος, τὸ
 Old-man, γέρων, οντος
 Old-woman, γραῖς, αδς, ἡ
 Older, πρεσβύτερος, α, ον
 Oligarchy, ολιγαρχία, ας
 Olive, ελαία, ας
 Olympian, Ολύμπιος, α, ον
 Olympus, Ὀλυμπος,
 Omit, to, ἀλλεῖπω, ψω
 On, ἐπὶ
 On-account-of, ἕνεκα; εἵνεκα
 On-account-of-what, διότι
 On-foot, βαδίζων
 On-high, ὑψόσσε; ὑψοῦ
 On-the-contrary, αὔ
 On-the-ground, χαμαί
 On-the-instant, παραντίκα
 On-the-other-hand, αὐτὰρ
 On-the-other-side, ἐτέρωθε, -θεν
 On-the-outside, ἐξωθεν
 On-the-right, ἐκ δεξιῶν
 On-the-spot, αὐτίκα
 On-what-account, ἐφ' ὅτεν
 Once, ποτε; Ionic ποτε
 One, εἷς, μία, ἓν; gen. ἑνός, μιᾶς.
 ἑνός
 One-another, ἀλλήλοι, αι, α
 One-eyed, μονῶψ, ὤπος
 One-of-the-two, ἑτερος, α, ον
 One-on-the-other, ἐκάτερος, α, ον
 One-who-thinks, οἰόμενος

One-without-a-bearth, ἀνίστιος, *ον*
 One-without-law, ἀθέμιστος, *ον*
 One-without-ward, ἀφρήτωρ, *ορ*
 Oneself, of, ἑαυτοῦ, *ης, οῦ*
 Only, μόνος, *η, ον*
 Only, (adv.) μόνον
 Only-but-now, ἄρτι
 Onomacritus, Ονομάκριτος
 Open, προφανής, *ἐς*
 Open, to, λῶω, *σω*; οίγνυμι, οίξω
 Opine, to, δοξάζω, *σω*; ἡγέομαι
 Opinion, γνώμη, *ης*
 Opponents, ἐναντίοι
 Opportune, most, επιτηδεύματος, *η, ον*
 Opportunity, καιρὸς
 Oppose, to, ἀντιλέγω, *ξω*
 Opposite, ἐναντίος, *α, ον*
 Opposite-to, ἀντίον; pl. ἀντία
 Oppress, to, κακῶω, *ώσω*
 Oppressive, ἀργαλιός, *α, ον*
 Opulent, ὀλβίος, *α, ον*
 Or, *ἢ*; ποῦτ. *ἢ*
 Or-not, καὶ μὴ
 Oracle, λόγιον; μαντεῖον
 Oration, λόγος
 Orb, κύκλος
 Orcus, Ἄλδης, *ου*; Αἰδης, *ου*
 Ordain, to, επικλᾶθω, *σω*
 Order, τάξις, *εως, ἡ*
 Order, to, κελεύω, *σω*
 Order-to, to, προστάσσω, *ξω*
 Orestes, Ορέστης, *ου*
 Ornament, ἄγαλμα, *ατος*
 Orontes, Ορόντης, *ου*
 Oropians, Ὀρώπιοι
 Orphan, ὀρφανός, *ἡ, δν*
 Orpheus, Ὀρφεύς, *εως*
 Other, ἄλλος, *η, ο*; other (of the two) ἕτερος, *α, ον*
 Other-sacred-purposes, ἄλλα τῶν ἱερῶν
 Otherwise, ἄλλῃ
 Ought, inf. δεῖν
 Ought-we, χρεὼν ἡμᾶς
 Ounce, ουνγκία, *ας*
 Our, ἡμέτερος, *α, ον*
 Our-future-circumstances, τὰ μέλλον-
 τα
 Our-own, ἡμέτερος, *α, ον*
 Ourselves, ἡμεῖς αὐτοὶ
 Out-of, *εκ*; ἀπὸ
 Out-of-doors, θάραξ

Out-of-the-way, ἐκποδὼν
 Out-of-what, ἀφ' ὧν
 Outrageous, βίαιος, *α, ον*
 Outrageously, βιαίως
 Outrageousness, ὕβρις, *εως, ἡ*
 Outstripping, διενεγκᾶν
 Over, ἐπὶ
 Over-old, ὑπεργήρως, *ων*
 Overcome, to, κρατέω, *ήσω*
 Overflow, to, πληθύνω, *ύσω*
 Overjoy, τὸ περιχαρὲς
 Overlook, to, περιοράω, *άσω*
 Overpower, to, κατακρατέω, *ήσω*
 Oversight, ὑπεροψία, *ας*
 Overtake, to, κιχάνω
 Overthrow, an, μεταβολή, *ης*
 Overthrow, to, πέρθω, *σω*
 Overturn, to, καταστρέφωμαι, *ψομαι*
 Overturned, ἀναστρατός
 Owe, to, οφείλω
 Own-brother, κασίγνητος
 Ox, βοῦς, gen. βοός

P

Paches, Πάχης, *ου*
 Page, θεράπων, *οντος*
 Pain, λύπη, *ης*
 Pain, to, αλγύνω, *υνῶ*
 Painful, λυπρός, *α, ἐν*
 Painting, ζωγραφία, *ας*
 Palace, βασιλείον; ἀνάκτορον
 Palm, φοίνιξ, ἱκος, *δ*
 Palm (of the hand), παλάμη, *ης*
 Palpitate, to, πάλλομαι, pl. πέπαλμαι
 Pan, Πάν, *ἄνδς*
 Pandion, Πανδίων, *ονος*
 Pang, ἄχος, *ος*
 Parcel-out, to, διαμοιράσθαι
 Pardon, συγγνώμη, *ης*
 Parent, γονεύς, *εως*, Ion. *ἦος*; τοαῖς
 Paris, Πάρις, *είδος, ιος*
 Park, παράδεισος
 Parmenides, Παρμενίδης, *ου*
 Parricide, πατροφονεύς, *εως*, Ionic. *ἦος, δ*
 Parsley, σελίνον
 Part, μέρος, *ος*
 Partake, to, μετέχω, fut. μεθήξω
 Partake-of, to, συμμετίσχω
 Participate, to, μετέχω, fut. μεθήξω
 Particular, gen. του, dat. τῷ
 Particularly, μάλιστα

- Partition, *δαίσιμος*
 Partner, *σύζυγος, ὁ, ἡ*
 Pass, to, *πέραιμι*
 Pass-death-against, to, *κατακρίνω θά-
 ταν*
 Pass-life, to, *βιοτεύω, σω*
 Pass-out-of, to, *εκβαίνω*
 Pass-over, to, *περαιόμαι, ὥσομαι*
 Pass-through, to, *διαπρήσσω*
 Passage, *πάροδος, ἡ*
 Passing, a, *διάβασις, ιος, ιως, ἡ*
 Passion, *θυμὸς*
 Past, *γεγεννημένος, η, ου*
 Pasture, *νομὸς*
 Pasture, to, *νέμομαι*
 Pale, *κάρα, ἄτος, τὸ ; κάρη, τὸ*
 Paternal, *πατρῶος, α, ου*
 Paternal-land, *πατρὶς γαῖα, πατρίδος
 γαίης*
 Path, *δόδος, ἡ ; κέλευθος, ἡ, plur. κέλευ-
 θοι, α ; ατραπὴς, ἡ*
 Patroclus, *Πάτροκλος*
 Patron, *προστάτης, ου*
 Pausanias, *Παυσανίας, ου*
 Pause, to, *καταπαύω, σω*
 Pave, to, *στρώννυμι, στρώσω*
 Pawn, to, *ενεχυράζω, σω*
 Pay, *μισθός*
 Pay, to, *τίω, σω*
 Pay-back, to, *αμείβομαι, ψομαι*
 Pay-no-regard-at-all-to, *ὥραν ποιῆσθε
 μηδαμῶς*
 Pay-regard, to, *ἐπιμέλομαι*
 Peace, *εἰρήνη, ης*
 Peace-maker, *εἰρηνοποιός*
 Pear, *ὄγχνη*
 Peculiar, *ίδιος, α, ου*
 Pedestrian, *πεζός, ὁ, δν*
 Pelasgians, *Πελασγοί, ὧν*
 Peleus, *Πηλεΐδης, Att. ἔως, Ion. ἦος*
 Pellene, *Πελλήνη, ης*
 Peloponnesians, *Πελοποννήσιοι, ων*
 Penalty, *ζημία, ας*
 Penelope, *Πηνελόπεια, ας*
 Penetrate, to, *λεύσσω*
 Penetration, *μήτις, ιος, ἡ*
 Penéus, *Πηνειὸς*
 Pensive, *ακέων, οντος*
 Pentheus, *Πενθεύς, ἔως*
 People, *λαός, Attic λεώς ; δῆμος*
 Perceive, to, *δέρκω, ξω ; νοέω, ἤσω*
 Perfect, *τελής, εσσα, εν*
 Perfect, to, *τελέω, ἔσω*
 Perform, to, *ποιέω, ἤσω*
 Perhaps, *ἴσως*
 Periander, *Περικλῆς*
 Pericles, *Περικλῆς, ἔους*
 Peripolium, *Περιπόλιον*
 Perish, to, *ἔβρω*
 Perish-utterly, to, *διόλλυμαι, a. 2. m.
 διωλόμην*
 Permit, to, *εἰώ, ἄσω*
 Perpetrate, to, *δράω, ἄσω*
 Perpetual, *συνεχῆς, ἐς*
 Perpetually, *συνεχῶς αἰεὶ*
 Perplexity, *ἀπορία, ας*
 Persevere, to, *διαμένω, ενῶ*
 Persevere-in, to, *έχομαι*
 Persian, *Περσικός, ἡ, δν*
 Persians, the, *Πέρσαι, ὧν*
 Persist, to, *διαγίνομαι, pf. pass. δια-
 γεγένημαι*
 Person, *σῶμα. ατος*
 Person-who-knows, the, *ὁ ἐπιστάμε-
 νος*
 Persons-of-like-age-with-himself, *ὁ-
 μῆλικες, ων*
 Persuade, to, *πείθω, σω*
 Persuasive, *πιθανός, ἡ, δν*
 Pest, *λοιγός*
 Pestilence, *λοιμὸς*
 Petition, to, *δέομαι*
 Phæacians, *Φαίᾱκες, ων*
 Phalerian, *Φαληρεὺς, ἔως*
 Phial, *φιάλη, ης*
 Philebus, *Φίληβος*
 Philemon, *Φιλήμων, ονος*
 Philip, *Φίλιππος*
 Philo, *Φίλων, νος*
 Philosopher, *φιλόσοφος*
 Philosophize, to, *φιλοσοφείω, ἤσω*
 Philosophy, *φιλοσοφία, ας*
 Phocæa, *Φωκαία, ας*
 Phocæans, *Φωκαῖες, ἔων*
 Phocian, *Φωκικός, ἡ, δν*
 Phocians, *Φωκῆες, ἔων*
 Phœbus, *Φοῖβος*
 Phœnician, fem., *Φοίνισσα, ης*
 Phœnicians, *Φοίνικες*
 Phronime, *Φρονίμη, ης*
 Phrygians, *Φρύγες, ων*
 Phrynichus, *Φρύνιχος*
 Phrynīs, *Φρύνις, ιες*
 Pieces-of-meat, *κρίατα, contr. κρία,
 τὰ*
 Pierce, to, *τιτρώσκω, fut. τρώσω*

- Pieria, Πιερία, ας
 Pile-of-earth, χῶμα, ατος
 Pillage, to, διαρπάζω, σω
 Pillage-from, to, εκπέρθω, α. 2. εζέ-
 κραθον
 Pillar, κίων, ονος, ή
 Pilot, κυβερνήτης, ου
 Pindar, Πίνδαρος
 Pious, most, ευσεβίστατος, η, ου
 Pipe, αυλός
 Piræus, Πειραιεύς, έως, ώς, δ
 Pirene, Πειρήνη, ης
 Pisistratus, Πεισίστρατος
 Pit, βάραθρον
 Piteous, ελεήμων, ου
 Pitiless, νηλεής, ές
 Pittacus, Πίττακος
 Pittheus, Πιτθεύς, έως
 Pity, οίκτος
 Pity, to, οικτείρω, ερῶ
 Place, τόπος
 Place, to, τίθηναι, fut. θήσω, α. 1. έθην-
 κα
 Place-down, to, τιθηναι, θήσω, α. 2.
 έθην
 Place-mind-on, to, εφίεμαι
 Place-of-assembly, αγορά, ας
 Place-on, to, επίτιθηναι, α. 2. επέθην
 Place-up, to, ανατίθηναι
 Placed, to be, καθίστηναι, pf. καθέστη-
 κα
 Plague, λοιμός, οδ
 Plain, πέδον; πεδών; δάπεδον
 Plaintiff, κατήγορος
 Plan, μηχανή, ης
 Plan, to, μηχανάομαι, ήσομαι; τεχνάο-
 μαι
 Plan-of-living, διαιτήματα, ων
 Platæa, Πλαταιαί, ων
 Platæans, Πλαταιείς, έων
 Plato, Πλάτων, ωνος
 Play, to, παίζω, ξω, σω
 Play-on-the-pipe, to, σφρίζω, γξω
 Plea, πρόφασις, έως, ιος, ή
 Pleasant, φίλος, η, ου
 Pleasantly, more, ήδιον
 Please, to, ανάδων; αρέσκειν
 Pleased, άσμενος, η, ου; αρεσκοόμενος
 Pleasure, ήδονή, ης
 Pleistarchus, Πλεισταρχος
 Plethrum, πλέθρον
 Plot, to, νεωτερίζω, σω
 Pluck, to, δρέπω, ψω
- Plunder, λεία, ας
 Plunder, to, εκθλέω, σω
 Plunge-in-the-water, to, δύομαι
 Poem, ποίημα, ατος
 Poetry, ποιήσις, έως, ή
 Point-of-the-spear, αιχμή, ης
 Point-out, to, σημαίνω, ανῶ
 Point-out-the-way, to, εξηγέομαι
 Poison, φάρμακον
 Political, πολιτικός, ή, δν
 Polity, πολιτεία, ας
 Polus, Πῶλος
 Polyclitus, Πολύκλειτος
 Polycrates, Πολυκράτης
 Polynices, Πολυνείκης, εος
 Pomp, πομπή, ης
 Poor, πένης, ητος
 Popular-party, δήμος
 Porch, στοά, ας
 Porsenna, Πορσείνας, ου
 Portent, τέρας, εος
 Portheus, Πορθεύς, έως
 Possess, to, έχω, fut. έξω
 Possess, to, κεκτηναι, p. pass. of ταο-
 μαι
 Possessed-of, εκτημένος
 Possession, κτήσις, έως, ή
 Possessions, κτήατα, ων; κτήματα, ων
 Possible, it is, οἶδν τε εστί
 Post, τάξις, έως, ιος, ή
 Posterior, ύστερος, α, ου
 Posterity, οψίγονοι
 Posture, έδρα, ας
 Potency, δυναστεία, ας
 Potent, δυνατός, ή, δν
 Pound, to, κατασώχω
 Pour, to, χέω, εύσω
 Pour-against, to, καταχέω, εύσω
 Pour-out, to, εκχύνω
 Pour-tears, to, δακρυχέω
 Pour-upon, to, επιχεύω
 Poverty, πενία, ας
 Power, αρχή, ης, δυναμίς
 Powerful, καρτερός
 Powerful, more, κρείττων, ου
 Powerful, most, κράτιστος, η, ου
 Powerfulness, σθένος, εος
 Powerless-against, ακρατής, ές
 Practise, to, ασκέω, ήσω
 Praise, έπαινος
 Praise, to, επαινέω, έσω
 Prate, to, λαλέω, ήσω
 Pray, to, λίσσομαι

- Pray-for, to, εὐχομαι, ξομαι
 Pray-over, to, ἐπεύχομαι, ξομαι
 Pray-to, to, εὐχομαι, ξομαι; προσεύ-
 χομαι
 Prayer, εὐχμα, ατος; εὐχη, ης
 Precede, to, φθάνω
 Prefect-of-the-village, κωμόρχης, ου
 Prefer, to, αἰρέσθαι, α. 2. εἰλόμην
 Preparation, παρασκευη, ης
 Prepare, to, ἀρτέομαι, ἡσομαι
 Prerogative, γέρας, ατος, τὸ
 Present, α, δῶρον
 Present, (adj.) ἐπρόχων, ουσα, ον
 Present, to, δωρέομαι, ἡσομαι
 Present, to be, πᾶρειμι
 Preservation, σωτηρία, ας
 Preserve, to, σώζω, σω
 President, πρότασις, εως
 President-of-the-senate, πρότασις, εως
 Press, to, προσβιάζω, σω
 Press-violently, to, σκήπτω, ψω
 Pressed-down, στείπτως, η, ὄν
 Prettily, καλῶς
 Prevail, to, νικάω, ἡσω
 Prevent, to, κωλύω, σω
 Preventive, α, κώλυμα, ατος
 Prey, ἔλωρ, τὸ
 Prey, to, ληίζομαι, σομαι
 Priam, Πρίαμος
 Pride-oneself, to, φρονέω, ἡσω
 Priest, ἱερεὺς, Ion. ἱερεὺς, εως, ἥος
 Primitive, ἀρχαῖος, α, ον
 Prince, ἀναξ, ατος
 Prisoner, αἰχμάλωτος; δεσμώτης, ου
 Private, οικεῖος, α, ον
 Private, α, ιδιότης, ου
 Private-citizen, ιδιώτης, ου
 Privilege, γέρας, ατος, τὸ
 Prize, γέρας, ατος, τὸ
 Probable, ἐπιδοξος, ον
 Proceed, to, πορεύομαι, σομαι
 Proceed-from, to, ἐκβαίνω, α. 2. ἐξέ-
 βην
 Proclaimed, I, προεἶπον
 Proconnesus, Προκόννησος, ἡ
 Procrastinate, to, μέλλω
 Procrastinator, ἀμβολιουργὸς ἀνὴρ
 Procure, to, πορίζομαι, σομαι
 Prodigy, τέρας, ατος, αος, τὸ
 Produce, to, τίκτω, fut. τέξω, α. 2.
 ἱτεκον
 Production, γόνος
 Profess, to, ἐπισχνέομαι, α. 2. ὑπε-
 χόμην
 Profession, τέχνη
 Profit, τὸ πλεῖον
 Profit, to, ονᾶω, ἡσω
 Profitable, χρηστὸς, η, ὄν
 Profound, αἰπὺς, εἶα, ὄ
 Progress, to, χωρέω, ἡσω
 Prohibit, to, κωλύω, σω
 Prolong, to, μηκύνω, υνῶ
 Prometheus, Προμηθεὺς, ἔος
 Promise, to, ἐπισχνέομαι, α. 2. ὑπε-
 χόμην
 Promontory, ἄκρα, ας
 Prompt, ευτρεπής, ἐς
 Promptly, στραλῆς
 Pronounce-against, to, καταγινώσ-
 κω, fut. καταγνώσω
 Proof, ἔλεγχος
 Propensity, επιθῆμια, ας
 Proper, καθήκων, ἡκον
 Proper-time, ὥρα, ας
 Properly, ευπρεπῶς
 Property, βίος
 Prophecy, χρησμός
 Prophesy, to, προθεσπίζω, σω
 Propitious, ἱλαος, ον
 Proportion, λόγος
 Propose, to, τίθημι
 Propriety, μοῖρα, ας
 Prosecute, to, διώκω, ξω
 Prosper, to, ευτυχέω, ἡσω
 Prosper-abundantly, to, κάλλιστα
 πράσσω, ξω
 Prosperity, ευδαιμονία, ας; —μοσύνη
 Prosperous, ευτυχής, ἐς
 Protagoras, Πρωταγόρας, ου
 Protect, to, στέγω, ξω
 Protection, επικούρημα, ατος
 Protest, to, φάσκει
 Proteus, Πρωτεύς, ἔως
 Proud, μεγάνωρ, ορ, gen. ορος (ᾱ)
 Prove, to, αποδείκνυμι, fut. αποδείξω
 Proverb, παροιμία, ας
 Provide, to, προνοέομαι, ἡσομαι
 Provide-for, to, προνοέω, ἡσω
 Provided, (conj.) εἰν
 Provided-not, εἰν μὴ; ἢν μὴ
 Provisions, οἷτα, ων
 Prowess, αλκή, ης
 Prudence, σωφροσύνη, ης
 Prudent, σώφρων, ον

Prudent, to be, σωφρονέω, ἤσω
Psammenitus, Ψαμμήνιτος
Public, πάνδημος, ον; δημόσιος, α, ον
Publish, to, κηρύσσω, ξω
Puff-up, to, ογκόω, ώσω
Pull-back, to, αντισπάω, άσω
Pump-out, to, εκσπαντλήω, ἤσω
Pump-out-against, to, καταντλήω, ἤσω
Punish, to, τιμωρέω, ἤσω
Punishment, τιμωρία, ας
Pupil, παιδεύμα, ατος
Pupil (of the eye), κόρη, ης
Purchase, to, ωνόμαι, ἤσομαι
Pure, άκρητος, ον
Purify, to, καθαίρω, αρῶ
Purple-garment, πορφυρίς, ιδος, ή
Purpose, έπος, εος
Pursue, to, διώκω, ξω
Pursuit, διώξις, εως, ή
Put, to, τίθημι, θήσω, έθην. Ionic τιθέω
Put-an-end-to, to, διαπράσσω, ξω
Put-by, to, μεθίημι, α. 1. μεθήκα: πο-
έτ. μεθήκα
Put-for-a-bait, to, δελιάζω, σω
Put-forward, to, προβίβημι, α. 2.
προύβην
Put-in-disorder, to, ταρασσω, ξω
Put-off, to, αναβάλλομαι
Put-on, to, δύομαι, σομαι; εντίθεμαι,
α. 2. ενεθέμην; ενδύομαι, σομαι
Put-round, to, αμφιέζω, έσω
Put-to-death, to, πέφνω
Put-under, to, υποτίθημι, α. 2. υπέθην
Put-up-with, to, εξανέχομαι, έξομαι
Puts-me-out-of, εκπλήττει με
Pylades, Πυλάδης, ου
Pylos, Πύλος, ή
Pyrrha, Πύρρα, ας

Q

Qualified, ικανός, ή, ον
Quantity, πλήθος, εος
Queen, δίσποινα, ης
Question, ερώτησις, εως, ή
Question, to, έρομαι
Quick, (living), δειρος, ρά, ρον
Quick, ωκός, εια, υ
Quickly, ωκα; ταχέως
Quickness, τάχος; εος
Quiet, ξεηλος, ον
Quit, to, προλείπω
Quiver, φάρετρα, ας

Quoit, δίσκος

R

Rabble, όχλος
Race, γένος, εος
Raft, σχεδία, ας
Rage, οργή, ης
Rage, to, βλεμαίνω
Rail-at, to, δεινιάζω, σω
Raiment, έματα, ον
Rains, it, υει
Raise, to, όρω, fut. όρσω
Raise-against, to, ανταίρομαι
Raise-up, to, ανορθόω, ώσω
Raise-yourself, to, εγείρομαι, α. 1.
ηγειράμην
Raised-dust, κονιορτός
Rancour, κότος
Rank, γένος, εος
Ransom, άποινον
Rape, άρπαγή, ης
Rapid, όβριμος, ον
Rapidly, ταχέως
Rapidly-bearing, κραιπνοφόρος, ον
Rash, θρασύς, εια, υ
Rashly, μαψιδίως
Rashness, αφροσύνη, ης
Rather, μάλλον
Rational, έμφρων, ον
Rattle, to, βρέμω
Ravage, to, άρπάζω, ή σω
Rave, to, μαλομαι
Ravish, to, αίρώ, α. 2. είλον
Ray, ακτίν, ινος, ή; αυγή, ης
Raze, to, αναιρέω, ἤσω
Read, to, αναγινώσκω, fut. αναγνώσω
Ready, έτοιμος, α, ον; έτοιμος
Reality, έργον
Really, ή
Reap, to, εξαμάω, ἤσω
Rear, νῶτος
Reason, λόγος
Reason, to, διαλέγομαι
Reasonable, εικώς, νια, ός
Reasonably, εικέτως
Reasoning, διανόησις, εως, ή; διανό-
ημα, ατος
Rebuke, to, ονειδίζω, σω
Recede, to, καθυφέμει
Receive, to, δέχομαι, ξομαι; κομίζω
Receive-from, to, αποδέχομαι
Receive-into, to, εισδέχομαι, ξομαι

- Receive-up, to, ὑποδύχομαι
 Recess, μυχός
 Recitation, ἀκροάσις, εως, ἡ
 Reckon, to, λογίζομαι, σομαι
 Recognize, to, γινῶμι, a. 2. ἔγνω
 Recoil, to, συγχωρέω, ἦσω
 Recollect, to, μνησθεῖν
 Recompence, δίκη, ης
 Recompense, to, ἀμείβομαι, ψομαι
 Reconcile, to, διαλλάσσω, ξω
 Reconciliation, σμύβασις, ιος, ἡ
 Record, μνημόσυνον
 Record, to, μνημονεύω, σω
 Red-haired, πυρρότριχος, ον
 Redeem, to, πρίαμαι
 Reduce, to, παρίσταμαι, fut. παραστή-
 σμαι
 Reduce-to-ashes, φεψάλλω, ὡσω
 Reduce-to-slavery, to, ἀνδραποδίζω,
 σω
 Re-establishment, κατοίκισις, εως, ἡ
 Reflect, to, φρονέω, ἦσω
 Refuge, καταφυγή, ης
 Refuse, to, ἀναινομαι
 Refuse-obedience-to, to, ἀπιθέω, ἦσω
 Refute, to, ἐλέγχω, ξω
 Regard, to, ἡγέομαι, ἡσομαι
 Regret, πόθος
 Regret, to be a, μεταμέλει, ἦσσι
 Regret-the-loss-of, to, ποθίω
 Regulate, to, διοικίζω
 Reign, to, βασιλεύω, σω ; τυραννεύω,
 σω
 Reign-over, to, ἀνάσσω, ξω
 Rein, χαλινός
 Reinforcement, επικουρία, ας
 Reinslate, to, ερθώ, ὡσω ; ανορθώω,
 ὡσω
 Reject, to, αποπέμπομαι
 Rejoice, to, γηθίω, ἦσω
 Rejoice-at, to, ἐκχαίρω
 Rejoiced, to be, εὐφραίνομαι
 Rekindle, to, ἐκτενέω, ερῶ
 Relate, to, μυθεῖσθαι, ἡσομαι
 Relation, ἀγγελία, ας
 Relations, οἰκείοι
 Relatives, πηλοῖ, ὦν
 Release, to, λύω, σω
 Relieve, to, λωφάω, ἦσω
 Remain, to, μένω, ενῶ, a. 1. ἔμεινα
 Remain-for, to, προσμένω, ενῶ
 Remain-in, to, ἐμμένω, pf. ἐμμεμέ-
 ηκα
 Remain-over, to, περίειμι
 Remainder, λειπόμενον, ον (μέρος un-
 derstood)
 Remark, λόγος
 Remark, to, ἔπω, a. 2. εἶπον
 Remarkable, ἐπίσημος, ον
 Remedy, ἄκος, ιος
 Remember, to, μνέομαι, ἡσομαι
 Remembrance, μνήα, ας
 Remind, to, ἀναμνάω, ἦσω
 Remission, ἀφεσις, εως, ἡ
 Remit, to, ὑφέμι, fut. ὑφῆσω
 Remotest, πύματος
 Remove, to, μετακινέω, ἦσω
 Remove, to, (neut.) μελίσταμαι
 Rendering, σχισμός
 Renown, κλέος, ἔεος, ἔους
 Renowned, ἐπίσημος, ον ; λόγιμος
 Repast, δόρπον
 Repay, to, ανταμείβομαι, ψομαι
 Repel, to, εἰργω, ξω
 Repent, to, μεταμέλομαι
 Repentance, μετάνεμος
 Reply, to, ἀποκρίνομαι, ινοῦμαι
 Report, φήμη, ης
 Report, to, ἀγγέλλω, ελῶ
 Report-from, to, ἀπαγγέλλω, ελῶ
 Reprehend, to, ἐλέγχω, ξω
 Reproach, ὀνειδος, εος
 Reproach, to, προσηλακίζω, σω
 Reproach-utterly, to, ενονειδίξω, σω
 Reproof, ψόγος
 Reprove, to, επιτιμάω, ἦσω
 Reputation, δόξα, ης
 Repuke, κύδος, εος
 Request, to, χρήζω, σω
 Require, to, θέομαι, δεήσομαι
 Require-him-to-give-an-answer, to,
 προκαλεῖσθαι αὐτόν
 Requires, it, δεῖ
 Requite, to, αποδιδῶμι
 Rescue, to, ἀπαλλάσσω, ξω
 Rescue-from, to, ἐξερῶ, σω
 Resentment, μῆνιμα, ατος
 Resist, to, ἀντέχω, a. 2. ἀντίσχω
 Resolute, θαρράλεος, α, ον
 Resolve, to, ψηφίζομαι, σομαι
 Resound, to, κλάζω, γξω
 Resources, χρήματα, ων
 Respect, to, τίμω, ἦσω
 Respecting, (prep.) περί
 Resplendent, ἀγλαός, ον
 Responsible, ἐκπεύθυνος, ον

Rest, the, οἱ λοιποὶ, τὰ λοιπὰ
 Rest, to, κάθηναι
 Rest-quiet, to, ἡσυχάζω, σω
 Resting-place, ἀνάπαυλα, ης
 Restore, to, αποδίδωμι, fut. αποδώσω,
 a. 2. ἀπέδωκ

Restrain, to, ἀπέχω, fut. ἀφείξω
 Rests-with, it, πέλει εν
 Retire, to, εἰκω, ξω
 Retire-from, to, ἀπανίστημι, a. 2.
 ἀπανέστην

Retire-upon, to, ἐπαναχωρέω, ήσω
 Retreat, to, αναχωρέω, ήσω
 Retreat-from, to, αποχωρέω
 Retreat-privily, to, ὑποχωρέω, ήσω
 Retribution, δίκη, ης
 Return, νόστος
 Return, to, νοστέω, ήσω
 Return-an-answer, to, ἀντίπω, a. 2.

αντίπικον
 Return-back, to, μόλω, a. 2. ἐμολον
 Return-from, to, απονοστέω, ήσω
 Reveal, to, δείκνυμι, fut. δείξω
 Revel, to, κωμάζω, σω
 Revelling, κῶμος
 Revenge, to, τιώ, σω
 Revenge-with, to, συμπρήσσομαι, ζομαι
 Revere, to, σέβω

Reverence, to, αἰδέομαι, έσομαι
 Review, to, σκοπέω
 Reville, to, λοιδορέω, ήσω
 Revolt, απόστασις, εως, ή
 Revolve, to, φρονέω, ήσω
 Reward, μισθός

Rhadamanthys, 'Ραδάμανθυς, νας

Rhetoric, ῥητορικὴ, ης
 Rhetorical, ῥητορικὸς, ή, δν

Rhetorician, ῥήτωρ, ορος

Rich, πλούσιος, α, ον

Rich, to be, πλουτέω, ήσω

Riches, χρήματα, ων

Rid, to, ερημώω, ώσω

Riddle, αἰνίγμα, ατος

Ride, to, ελαύνω, fut. ελάσω

Rider, ἵππεδς, έως

Ridicule, to, κερτομέω, ήσω

Ridiculous, γελοῖος

Right (subst.) δίκη

Right, δεξιός, α, δν,

Right-hand, δεξιά, ας

Rightful, ἐνδίκος, ον

Rightly, ορθώς

Ring, δακτύλιος

Ripe, ὥριος, α, ον

Ripen, to, γηράσκω

Rise, to, τέλλω, fut. τελῶ

Rise-up, to, ανίσταμαι

Rise-up-against, to, ανίστημι, a. 2.
 ανίστην

Rising, α, ανατολή, αντολή

Rising up, ανάστασις, εως, ιος, ή

Risk, to, αναρρίπτειν, ήσω

Rites, έντιμα, ων

Rivalry, ζήλος

River, ποταμός

Road, οἶμος, δ, ή

Roam, to, αλάομαι, ήσομαι

Roaring. βρόχιος, α, ον

Roast, to, οπτάω, ήσω

Rob, to, βιάομαι, άσομαι; αποσῶλάνω

Robber, κλέψ, ωπός; ληστής

Robe, πέπλος

Robustness, βώμη, ης

Rock, πέτρα, ας; πέτρος, ον

Rocky, πετραῖος, α, ον

Rod, ῥάβδος, ή

Roll, to, ἐλίσσω, ξω

Roll-away, to, αλύσκω, ξω

Romans, 'Ρωμαῖοι

Roof, στέγη, ης

Roof, to, ερέφω, ψω

Root, ῥίζα, ης

Rope, σχοινίον

Rosy, ῥοδόεις, εσσα, εν

Rot-off, to, αποσήπω, ψω

Rotund, στρωγγύλος, η, ον

Rough, τραχὺς, εἶα, ὠ

Round, κυκλοτερής, ές

Round, (prep.) ἀμφι

Rouse, to, γαίρω, ερώ

Rout, τροπή, ης

Rout, to, τρέπω, ψω

Roving, α, αλητεία, ας; Dor. αλῶ-
 τεἶα, ας

Row, πρασιά, ας

Row, to, ελαύνω

Royal, βασιλείος, α, ον; Ion. ήως

Rudder, πηδάλιον

Rufus, 'Ροῦφος

Ruin, άτη, ης (α)

Ruin, to, ὀλλυμι, fut. ὀλίσω, a. 2.
 ὠλον

Ruin-utterly, to, δώλλυμι, fut. διολίσω

Rule, ηγεμονία ας

Rule, to, άρχω, ξω

Rule-over, to, βασιλεύω, αω

Ruler, ἄρχων, οὗτος
 Ruminare, to, φράζομαι
 Rumor, λόγος
 Run, a, ὁρμος
 Run, to, τρέχω. fut. θρήξω, a. 2. ἔδραμον
 Run-a-risk, to, κινδυνεύω
 Run-away, to, αποδιόρδσκω
 Run-before, to, προθείσκω
 Run-by, to, παρατρέχω, a. 2. παρίδραμον
 Run-forth-to-help, to, βοηθέω
 Run-from, to, ἐκτρέχω, a. 2. ἐπέδραμον
 Run-into-danger, to, κινδυνεύω, τω
 Run-through, to, διατρέχω, a. 2. διέδραμον
 Ran-upon, to, κέρω, fut. κέρσω
 Rush, to, ὀρνυμαι
 Rush-forward, to, ἀίσσω, ξω
 Rush-impetuously, to, ὀρράδομαι, ἥσομαι
 Rush-on, to, ἐφορμάω, ἥσω
 Rush-through, to, διέσσω, ῥξω
 Rush-up, to, ἀνάσσω, ξω
 Rush-ye, σοδοθε

S

Sacred, ἱερὸς, ἃ, δν; ἱρὸς, ἃ, δν; ἄγιος, a, εν
 Sacred-place, ἱερὸν
 Sacrifice, θυσία, ας
 Sacrifice, to,θύω, σω
 Sacrifice-for, to, προθύω, σω
 Sacrilege, ἱεροσυλία, ας
 Sad, λυγρὸς, ἃ, δν
 Sad, to be, δυσφρονέω, ἥσω
 Sadness, πένθος, εος
 Safe, ἀρτεμής, ἑς; ; σῶς
 Safe-guard, ἀμυντήριον
 Safely, οχυρῶς
 Safety, ἀσφάλεια, ας; σωτηρία, ας
 Said-he, ἡ δ' ἔς
 Sail, πλῆθος, οὐς; gen. σου, οὔ
 Sail, to, πλέω, fut. πλεύσω
 Sail-down, to, καταπλέω, εὔσω
 Sail-from, to, ἐκπλέω, εὔσω
 Sail-into, to, τωπλέω, εὔσω
 Sail-out, to, ἐκπλέω, ῶσω
 Sail-through, to, διεκπλέω, ῶσω
 Sail-without, to, ἐκπλέω, ἔξω
 Sailing, a, πλῆθος, οὐς; σου, οὔ

Sailing-round-the-enemy, a, περίπλοος, ους; σου, οὔ
 Sailing-through-the-enemy, a, διέπλοος, ους; σου, οὔ
 Sailor, ναυβάτης, ου; ναύτης, ου; πλωτήρ, ἥρος
 Saitian, Σαίτικος, ἡ, δν
 Sake, χάρις, ετος, ἡ
 Salamis, Σαλαμίς, ἴνος, ἡ
 Salt, ἅλς, gen. ἁλός, ὃ
 Salutation, πρόσφθεγμα, ατος
 Salute, to, ὑσπάζομαι, σομαι
 Salute-in-return, to, ἀντασπάζομαι, σομαι
 Same, αὐτὸς, ἡ, ὃ
 Samian, Σάμιος, a, εν
 Samos, Σάμος, ἡ
 Sand, ψάμαθος, ἡ
 Sanguinary, αἱματώεις, εσσα, εν
 Sardis, Σάρδεϊς, αν, ἔων, Ionic Σάρδεις, ἔων
 Satisfied, to be, χορτάζω, σω
 Satisfy, to, ἀρκέω, ἔσω
 Satrap, σατράπης, ου
 Saturn, Κρόνος
 Saturn, the son of; Κρόνιδης
 Save, (prep.) πλὴν
 Save, to, σώζω, σω
 Save-from, to, ἐκσώζω, σω
 Savor, to, ὀζω
 Saw-asunder, to, πρίω, σω
 Saw-off, to, ἐκπρίω, σω
 Say, to, λέγω, ξω; ἔπω, a. 2. εἶπον
 Say-against, to, κατέπω, a. 2. εἶπον
 Say-among, to, ἐνέπω, poet. ἐννέπω
 Say-of, to, λέγω, ξω
 Say out, to, ἐξέπω, a. 1. ἐξεῖπα
 Say-over, to, ἐπιλέγω, ξω
 Saying, φήμη, ης
 Scamandrius, Σκαμάνδριος
 Scarcely, μόλις
 Scarcity, σπάνις, εως, ἡ
 Scarcity-of-provisions, σιτοδεία, ας
 Scatter, to, σκορπίζω, σω
 Sceptre, σκήπτρον
 Science, μύθημα, ατος
 Soorn, λάβη
 Scull, κρᾶνιον
 Scylla, Σκύλλα, ης
 Scythian, Σκυθικός, ἡ, δν
 Scythian, a, Σκύθης, ου; pl. Σκύθαι, ῶν, Ion. ἔων
 Sea, θάλασσα, ης; θάλαττα, ης; πόντος

Sea-fight, ναυμαχία, η
 Seal, to, σφραγίζω, σω
 Search, to, ερευνάω, ήσω
 Search-out, to, εξιστορέω, ήσω
 Season, καιρός
 Seat, ἴδρα, ας; θάκος (ā)
 Second, δεύτερος, α, ον
 Secure, ασφαλής, ές; comp.—έστε-
 ρος, α, ον
 Securely, ασφαλώς
 Security, ασφάλεια, ας
 Sedition, σπάσις, ιος, εως, ή
 See, to, βλέπω, ψω
 See-clearly, to, διαβλέπω, ψω
 See-in, to, ενοράω, άσω
 See-into, to, εισείδω, α. 2. είσιδον
 See-to, to, προσείδω, α. 2. πρόσιδον
 Seed, σπέρμα, ατος
 Seek, to, ζητέω, ήσω
 Seek-for, to, δίζημαι
 Seem, to, δοκέω, δοκήσω and δόξω
 Seem-like, to, είκω, ξω, pf. mid.
 οϊκα, τοικα
 Seer, χρησμολόγος
 Seize, to, άρπάζω, σω
 Seize-down-upon, to, καταλαμβάνω,
 α. 2. κατέλαβον
 Seize-on, to, αἰρέω, ήσω, α. 2. είλον
 Seize-upon, to, επιλαμβάνω
 Seizure, άρπαγή, ης
 Self, αυτός, ή, θ
 Self-conceit, καταφρόνησις, εως, ή
 Sell, to, πωλέω, ήσω
 Selves, αυτοί
 Semele, Σεμέλη, ης
 Semiramis, Σεμίραμις
 Senate, βουλή, ης
 Senate-house, βουλευτήριον
 Send, to, πέμπω, ψω
 Send-a-herald, to, επικηρυκέομαι, εύ-
 σομαι
 Send-away, to, αποπέμπω, ψω; απο-
 στέλλω, ελω
 Send-away-from, to, αποστέλλω, ελω
 Send-away-privately, to, έκπικέμπω,
 ψω
 Send-back, to, μεθίημι, pf. μεθήκα,
 poet. μεθέηκα
 Send-from, to, εκπέμπω, ψω
 Send-off, to, αποπέμπω, ψω; εκπέμπω,
 ψω
 Send-out, to, αφήημι, fut. αφήσω
 Send-with, to, συμπέμπω, ψω

Sense, φρένες, ων, αί
 Sensible, more, συνετώτερος, α, ον
 Sentence, ψήφος, ή
 Separate, to, χωρίζω, σω
 Sepulchre, τάφος
 Serious, to be, κατασπουδάζομαι, σομας
 Serpent, όφεις, εως, θ
 Servant, θεράπων, οντος
 Servants, θεραπεία, ας
 Serve, to, λατρεύω, σω
 Serve-in-the-army, to, στρατεύομαι,
 σομαι
 Service, δουλεία, ας
 Serviceable, επιτήδειος, α, ον
 Servile, δούλιος, α, ον
 Servitude, λατρεία, ας
 Sesostriis, Σίσωστρις, ιος
 Set (as the sun), to, κατάδοιμι, α. 2.
 κατέδυν
 Set-fire-to, to, πρήθω, σω
 Set-hand-to, to, επιχειρέω, ήσω
 Set-his-mind-on, to, επιβάλλομαι
 Setting, όύσις, εως, ή
 Settle, to, καταλύω, σω
 Seven, έπτά
 Seven-and-twenty-times-as-much-
 as, έπτακαιεικοσαπλάσιος, α, ον
 Seven-hundred, έπτακόσιοι, αι, α
 Seventh, έβδομος, η, ον
 Seventy, έβδομήκοντα
 Sever, to, διουρίζω, σω
 Severe, βαρύς, εία, υ
 Shade, to, καλύπτω, ψω
 Shade-over, to, καταστέφω
 Shades, νέκτεροι
 Shadow, to, σκιάζω, σω
 Shady, σκιερός, ά, όν
 Shake, to, σείω, σω
 Shame, αισχύνη, ης
 Shameful, αισχρός, ά, όν; superl. af-
 σχιστος, η, ον
 Share, to, μετέχω, fut. μεθήξω
 Sharp, οξής, εία, θ
 Sharp-mouthed, οξύστομος
 Sharpen, to, θήγω, ξω
 Sharply, επιζαφελώς
 Shave-the-head, to, κείρομαι
 She, ής, gen. ηςδε
 She-who-reigned, ή άρξάσα
 She-who-was-queen, ή γενομένη βα-
 σιλεια
 She-would-not-be-glad, ου κεν αρχά-
 ροιτο

Shear-off, to, ἀπακείρω, ἐφ᾽
 Shed, to, χεῖω, σω
 Shed-tears, to, δακρυβρόσις, ἦσω
 Sheep, πρόβατον
 Sheltered, ἀσήμερος, ον
 Sheltering, α, σκέπασμα, ατος
 Shepherd, ποιμήν, ἐνος
 Shield, ασπίς, ἰδος, ἡ; σάκος, εως
 Shine, to, λάμπω, ψω
 Shine-out, to, ἐκλάμπω, ψω
 Ship, ναῦς, gen. ναῦς, Att. νεῶς, Ion.
 νηὶς, ἡ

Ship-building, (adj.) ναυπηγικός, ὃν
 Shoes, ὑποδήματα, ὦν
 Shoot, to, τοξεύω, σω
 Shooting, ἐφεις, εως, ἡ
 Shore, θιν, ἱνδς, ὁ, ἡ
 Short, ὀλίγος, η, ον
 Short-cloak, χλανίδιον
 Short-of, to be, δέω, ἦσω
 Shoulder, ὤμος
 Shout, α, βοή, ης
 Shout, to, κελαδέω
 Shout-out, to, ἐλάζω, γξω
 Shouting, α, κραυγή, ης
 Shove, to, ἐλασάσκω
 Show, θεωρία, ας
 Show, to, δηλόω, ὦσω
 Show-clearly, to, ἀποδείκνυμι, εἰξω
 Show-down, to, καταδείκνυμι, εἰξω
 Show-the-way, to, ἡγέομαι, ἡσομαι
 Shower, ἔδωρ, ατος, τὸ
 Shower-of-snow, νεφετὶς
 Shrill-voiced, λιγυρόφωνος, ον
 Shudder, to, σέβομαι
 Shudder-at, to, ταρβέω
 Shut-in, to, συγκλείω, σω
 Shut-in-together, to, συνειλέω, ἦσω
 Shut-out, to, αποκλείω, σω
 Shut-up-together, συγκληθῶ, σω, α. 1.

συνεκλήϊσα
 Shutting, α, ἀπὸκλεισις, εως, ἡ
 Sicily, Σικελία, ας
 Sicinnius, Σικίνιος
 Sick, to be, νόστω
 Sickness, νόσος, ἡ
 Sicyonians, Σικυνῶνιοι
 Siege, πολιορκία, ας
 Sight, α, θέαμα, ατος
 Sign, σημεῖον; σῆμα, ατος
 Signify, to, σημαίνω, ἐνῶ
 Silent, ἀκίων, masc. and fem.
 Silent, to be, σιγῶ, ἦσω

Silently, σίγα
 Silly, φλαβρός, α, ον
 Silver, ἀργύριον; ἄργυρος
 Silver, (adj.) ἀργυρέος, α, ον
 Similar, ὅμοιος, α, ον
 Simmias, Σιμμάς, ου
 Simplicity, ἀφέλεια, ας
 Sin, ἁμαρτία, ας
 Sin, to, ἁμαρτάνω, fut. ἁμαρτήσω, α. 2.
 ἡμαρτον
 Sin-thoroughly, to, ἐξαμαρτάνω
 Since, ἐπεὶ
 Since-indeed, ἐπειδὴ
 Sinful, αλιτῆριος, α, ον
 Sing, to, αἰδῶ, σω; φῶ, σω
 Sing-of, to, φῶ, fut. φῶ, with an
 accus.
 Singer, αοιδός
 Singing, (subst.) αοιδή, ης
 Single, ἓς, α, ον
 Sink, to, καταδύω, σω
 Sinner, ἁμαρτωλός
 Sinope, Σινώπη, ης
 Sister, ἀδελφή, ης; ξύναιμος
 Sit, to, ἕζομαι; ἡμαι; θάσσω
 Sit-at, to, πρόσημαι
 Sit-down, to, καθίζομαι; καθίζω
 Sit-upon, to, ἐφήμαι
 Six, ἕξ
 Six-hundred, ἑξακόσιοι, αἱ, α
 Sixteen, ἑκατάδεκα
 Sixth, ἕκτος, η, ον
 Sixtieth, ἑξηκοστὸς, ἡ, ὃν
 Sixty, ἑξήκοντα
 Size, μέγεθος, εως; Ionic μέγαθος, εως
 Skilful, τεχνικός, ἡ, ὃν
 Skill, ἐμπειρία, ας
 Skilled, ἰδρις
 Skilled-in, ἐπιστήμων, ον
 Skin, χροῦς, ος, ὁ
 Skip, to, σκιρτάω, ἦσω
 Skulk, to, μιμνῶζω
 Slacken, to, ἐντῆμι, fut. ἀνῆσω
 Slaughter, σφαγή, ης
 Slave, δμῶς, ὡς, ὁ; δοῦλος; ἀνδράπο-
 δον
 Slavery, δουλεία, ας
 Slay, to, σφάζω, ξω, ἐσφαχα, ἐσφα-
 γον
 Slay-utterly, to, ἐξεναρῶ, ξω
 Sleep, ὕπνος
 Sleep, to, καθεύδω; εἶω
 Sleepless, ἀϋπνος, ον

Slender, λεπτός, ἃ, ὃν
 Slight, βραχύς, εἷα, ὃ
 Slow, κακός, ἃ, ὃν
 Slower, βράσσων, ον
 Slowly, βραδέως
 Slumber, to, καθεύδω
 Small, ὀλίγος, η, ον ; μικρός, ἃ, ὃν
 Small-buckler, πέλτη, ης
 Smell, a, οσμή, ἥς
 Smell, to, ὀζω, impf. ὀζον, Dor. ὠσ-
 δον, i. e. ὠδσον, fut. ὀξήσω
 Smerdis, Σμερδής, ιος
 Smile, to, μειδάω, ἥσω
 Smite, to, θείνω, ενῶ
 Smoke, καπνός
 Smoke, to, καπνόμαι
 Smooth, λυγρός, ἃ, ὃν
 Snare, δόλος
 Snatch, to, εξαρπάζω, σω
 Snatch-away, to, αναρπάζω, σω
 Snow, χιὼν, ὄνος, ἥ
 So, ὥς, ὥς
 So-as, ὥστε
 So-far, εἰς τόσονδε
 So-far-as, τόσον ὅσον
 So-great, τοσοῦτος, αὐτή, οὕτως or οὕ-
 τον ; τοσούδε, ἥδε, ἐνδε
 So-greatly, οὕτως ; τόσον
 So-little, τοσοῦτος, τοσαύτη, τοσοῦτον
 So-long, τέως
 So-many, τόσος, η, ον
 So-much, τοσοῦτον ; τοσοῦτη
 So-much-as, οὐ τὸ πλέον ἀλλὰ
 So-slight, τοσοῦτος, η, ον
 So-that, ὥστε
 So-that-it-was astonishing, εἰς ἐκπλη-
 ξιν
 So-that-she-shall-not-kill, τὸ μὴ κτείν-
 ναι
 So-that-they-rendered-them-inca-
 pable, ὥστε ἐκείνους ἀπεστερηκέναι
 Sober, to be, νήφω, ψω
 Socrates, Σωκράτης, ους, acc. εα, ην,
 voc. εἰς
 Soft, ἀπαλός, ἥ, ὃν
 Sogdiani, Σογδιᾶνοι
 Sojourn, to, ἐπιδημέω, ἥσω
 Sojourner, ἐποικός
 Solace, παραμύθιον (ῥ)
 Soldier, στρατιώτης, ου, ὃ
 Solemn, σεμνός, ἥ, ὃν
 Solon, Σόλων, ωνος
 Solve, to, διέπω, a. 2. διεῖπον

Some, τις, τι, gen. τινος, ἐνός
 Some-one, τις, τι, gen. τινος
 Some-particular-person, δέινα, gen.
 δέινα, δεινατός, δεινός
 Some-time-ago, εκ πολλοῦ, i. e. χρό-
 νου
 Somewhere, που
 Somewhither, ποι
 Son, παῖς, παιδός ; υἱός ; τέκνον
 Son-of-Æacus, Αἰακίδης, ου
 Son-of-Melanippus, Μελανιππίδης, ου
 Son-of-Saturn, Κρονίδης, ου ; Κρο-
 νίων
 Son-of-Tydeus, Τυδείδης, ου
 Song, αοιδή, ἥς
 Soon, τάχα
 Sooner-than, πρό
 Soothe, to, θείλω, ξω
 Soothsayer, μάντις, εως, ὃ
 Sooty, αἰθαλδής, ὅσσσα and οὔσσα, ὅτι
 Sophist, σοφιστής, οὔ
 Sophocles, Σοφοκλής, ἔως
 Sorrow, αλγηδών, ὄνος, ἥ
 Sorrow-enduring, ταλαιπώρος, ον
 Sorrowful, πενθικῶς ἔχων
 Sorry, λυπρός, ἃ, ὃν
 Sort, εἶδος, εος
 Soul, ψυχή, ἥς
 Sound, βοή, ἥς
 Sound, to, κτυπέω, ἥσω
 Sounding-under-the-tread-of-hor-
 ses, ἱππόκροτος, ον
 South, μεσημβρία, ας
 Sovereign, δεσπότης, ου
 Sovereignty, τυραννίς, ἰδος, ἥ
 Sow, ἔς, gen. ἰός
 Sowing, a, σπóρος
 Space-between-the-armies, μεταχ-
 μιον
 Spare, to, φείδομαι, σομαι
 Sparta, Σπάρτη, ης
 Speak, to, λέγω, ξω
 Speak-against, to, κατερεῖν
 Speak-among, to, μεταυδάω, ἥσω
 Speak-badly-of, to, κακολογέω, ἥσω
 Speak-first, to, προαγορεύω, σω
 Speak-forth, to, προαγορεύω, σω
 Speak-ill-of, to, κακῶς λέγω
 Speak-in answer, to, αντιφωνέω, ἥσω
 Speak-of, to, λέγω, ξω, with acc.
 Speak-out, to, αυδάω, ἥσω
 Speak-to, to, αυδάω, ἥσω
 Speak truth, to, αληθεύω, σω

Speak-well-of, to, *εὐλογέω, ἤσω*
 Speak-with, to, *διαλέγω*
 Speaker-of-good-tidings, *εὐφρημος, ον*
 Speaking-the-same-language-with, *ὁμόγλωσσος, ον*
 Spear, *ἔγχος, εος; ἐγχεία, ας*
 Spear-bearer, *δορυφόρος*
 Speciously, *καλῶς*
 Spectacle, *θέα, ας*
 Spectator, *θεατῆς, οὔ*
 Speculate-on, to, *σκεπτομαι, ψομαι*
 Speech, *λόγος*
 Speed, *σπουδή, ἥς*
 Speed, to, *επείγομαι*
 Speediest, *τάχιστος, η; ον*
 Speedily, *καρπαλίμως*
 Spend, to, *αναισιμῶ, ὥσω*
 Spend-one's-youth-among, to, *εγκαθηβάω, ἤσω*
 Spirit, *θῦμὸς*
 Spit, to, *αποπτύω, ὕσω*
 Spite, *μῆνιμα, ατος*
 Spleen, *σπλήν, ηνός, ὁ*
 Splendid, *φαινός, ἡ, ὄν*
 Splendidly, *πλουσίως*
 Splendor, *φέγγος, εος*
 Split, to, *διαίρειν, α. 2. διεῖλον*
 Spoil, to, *απορῥαίω, σω*
 Spoils, *ἐναιρα, ων*
 Sponge, *σπόγγος*
 Spontaneous, *αὐτόματος, ον*
 Spouse, *νύμφη, ης*
 Sprain, *σπασμα, τὸ*
 Spring, α, *κρήνη, ης*
 Spring, the, *ἔαρ, ρος; ἡρ, ρος, τὸ*
 Spring, to, *γίνομαι, α. 2. ἐγενόμην*
 Spring-in, to, *εμφύω, ὕσω, ἐμψέδκα*
 Spring-from, to, *ἐκγίνομαι, α. 2. ἐξεγενόμην*
 Spring-up, to, *φύω, σω*
 Sprinkle, to, *πάσσω, ἄσω*
 Spun-threads, *νήματα, ων*
 Spurious, *εἰς, α, ον*
 Spy, *κατάσκοπος*
 Stable-horse, *στανός ἵππος*
 Stadium, *στάδιον; στάδιος*
 Stag, *ἐλαφος*
 Stake, *σταυρός*
 Stall, *σταθμός*
 Stand, to, *ἵστημι, pf. ἕστακα, α. 2. ἕστην, fut. mid. στήσομαι, pf. ποῖται. part. ἵστας, ὤτος*
 Stand against, to, *ὑπομένω, ενῶ, Ionic ενίω*

Stand-away, to, α. 2. *ἀπίστην*
 Stand-by, to, *παρίστημι*
 Stand-off, to, *ἀφέστημι*
 Stand-over-against, to, *ανθίστημι, α. 2. ἀντίστην*
 Stand-round, to, *αμφίστημι, α. 2. ἀμφίστην*
 Stand-round-about, to, *περίστημι, α. 2. περιίστην*
 Stand-up, to, *ανίστημι, α. 2. ἀνίστην*
 Stand-up-above, to, *ὑπανίσταμαι*
 Star, *άστρον*
 State, *πολιτεία, ας*
 State-of-living, *βίως*
 Statement, *ῥήματα, ων, τὰ*
 Statuary, *ανδριαντοποιία, ας*
 Statue, *άγαλμα, ατος*
 Stay, to, *μένω, ενῶ*
 Staying, α, *μονή, ἥς*
 Steady, *βέβαιος, α, ον*
 Steal, to, *κλέπτω, ψω*
 Steel, *χάλυψ, υβος, ὁ*
 Steer, to, *κυβερνάω, ἤσω*
 Stern, *πρύμνα, ης*
 Still, (adv.) *ἔτι; νῦν*
 Still, to be, *σιωπῶ, ἤσω*
 Stimulate, to, *οξύνω, υνῶ; παροξύνω*
 Sting, *κέντρον*
 Stir-up, to, *εγείρω, ερῶ*
 Stolen, *κλοπαῖος, α, ον*
 Stone, *λίθος; λίθας, άσος, ὁ*
 Stone, (adj.) *λίθινος, η, ον*
 Stone, to, *λιθάζω, σω*
 Stone-downright, to, *καταπετρόω, ὥσω*
 Stone-to-death, to, *καταλεύω, σω*
 Stool, *θρῆνυς, υος, ὁ*
 Stop, to, *ἐπισχέω*
 Storm, *θύελλα, ης*
 Storm-at, to, *βριμάομαι, ὥσομαι*
 Stormy, *συσχέιμερος, ον*
 Stout-hearted, *ταλακάρδιος, ον*
 Straight, *ευθύς, εἶα, ὃ*
 Strange, *αλλόθροος, ον*
 Stranger, *ξένος*
 Strangury, *στραγγουρία, ας*
 Stratagem, *βούλευμα, ατος*
 Stream, *ῥεῖθρον; ῥέεθρον; ῥοά*
 Street, *αγοιὰ, ας*
 Strength, *βία, ας; μένος, εος*
 Strenuous, *θυῖρις, ιδος (fem.)*
 Stretch-against, to, *αντεῖναι, εν*
 Stretch-at-length, to, *τείνω, ενῶ*
 Stretch-forth, to, *εκτείνω, ενῶ*
 Stretch-forward, to, *οριγνόμεαι*

- Stretch-out, to, *τανύω, ἔσω*
 Strife, *έρις, ἰδος, ἰος, ή*
 Strike, to, *τύπτω, ψω*
 Strike-to, *πλησσω, 2 aor. to strike the body, ἐπληγον; the mind, ἐπλά- γον.*
 Strike-with, to, *ξυμβάλλω, αλῶ*
 Strip, to, *μουνύω, ὠσω*
 Strip-of, to, *στερέω, ήσω and ἔσω*
 Strip-off, to, *εκδύω*
 Strive, to, *ερίζω, σω*
 Stroke, *πληγή, ής*
 Strong, *ισχυρός, ὁ, δν*
 Strong, to be, *ισχύω, ἔσω*
 Struggle, *εὐθλος*
 Struggle, to, *αεθλέω; αεθλεύω; πα- λαίω, σω*
 Study, to, *εκμελετάω, ήσω*
 Stuffing, *πίλος*
 Stupid, *τεθηπῶς, υἷα, δς*
 Subdue, to, *δαμνάω, ἄσω*
 Subdued-by, *ήσων*
 Subject, (adj.) *ὑπήκοος, ον*
 Subject, to, *καταστρέφομαι, ψομαι*
 Subjugate, to, *χειρώω, ὠσω*
 Subjugation, *καταδούλωσις, εως, ή*
 Sublime, *αιπῆς, εἷα, ὁ*
 Submit, to, *ὑπακούω, ούσω*
 Subsequently, *εἴτα*
 Substance, *ουσία, ας*
 Subtract, to, *αποαιρέομαι*
 Succeed, to, *πράσσω εὖ*
 Succeed-to, to, *διαδέχομαι*
 Successes, *τὰ κατωρθωμένα*
 Succession, *διαδοχή, ής*
 Successory, *διάδοχος, ον*
 Succour, *αρωγή, ής*
 Succour, to, *βοηθῶ, ήσω*
 Such, *τοιούτος, τοιαύτη, τοιοῦτο Or τοι- οῦτον; τοιόσδε, ήδε, ὁνδε*
 Such-a-pass, *τοιούτο*
 Such-as, *οἷος, α, ον*
 Sudden, *αιφνίδιος, α, ον*
 Suddenly, *αἰψα*
 Sue, to, *διώκομαι, ζομαι*
 Suffer, to, *πάσχω, fut. παθήσω, fut. mid. πείσομαι, a. 2. ἔπαθον, pf. mid. πέπονθα, πέποσθα*
 Suffer-long, to, *μακροθυμέω, ήσω*
 Suffer-me-to-cast-out, *ἀφες εκβάλω*
 Suffering, *πάθος, εος; πάθημα, ατος; πένθος, εος*
 Sufficient, *ἀρκιος, ον*
 Sufficiently, *αποχωρῶντως; ἱκανά*
 Suggested, *διδάκτῶς, ή, δν*
 Suggestion, *νουθέτημα, ατος*
 Suit, to, *ἀρμόττω, ὅσω*
 Suitable, most, *ωφελιμώτατος, η, ον*
 Suitably, *εἰκότως*
 Suitor, *μνηστήρ, ήρος, δ*
 Sullen, *σιωπηλὸς, ή, δν*
 Sum-up, to, *συλλαμβάνω, a. 2. συνέ- λαβον*
 Summarily, *συλλήβδην*
 Summer, *θέρος, εος*
 Summing-up-all-together, *συνελών*
 Summit, *στεφάνη, ης*
 Sun, *ήλιος*
 Sundry, *πολύτροπος, ον*
 Sunless, *ανήλιος, ον*
 Superfluity, *τὰ περιττὰ*
 Superfluous, *περιττὸς, ή, δν*
 Superintend, to, *επιστατέω, ήσω*
 Superior, *καθυπέρτερος, ον*
 Superior-to, *κρείσσω, ον*
 Superior-to, to be, *περίειμι*
 Superior-to - our - enemies, *αμείνους τῶν πολεμίων*
 Supervise, to, *επισκοπέω*
 Supine, *ῥάθυμος, ον*
 Suppliant, *ἱκέτης, ον*
 Supplicate, to, *ἱκνέομαι*
 Supplication, *λιτή, ής*
 Supply, to, *πορίζω, σω*
 Support, *τροφή*
 Support, to, *βόσκω*
 Supporter, *προστάτης, ον*
 Suppose, to, *δοκέω, ήσω*
 Suppress, to, *σιγάω, ήσω*
 Supreme, *ὑπέρτατος, η, ον*
 Sure, *σαφής, ἐς*
 Surely, *δὴ*
 Surfeit, *πλησμονή, ής*
 Surpass, to, *ὑπερβάλλω, perf. ὑπεβί- βληκα*
 Surpass-in-beauty, to, *καλλιστεύομαι, σομαι*
 Surprising, *θαυμάσιος, α, ον*
 Survey, *σκέψις, εως, ή*
 Survey, to, *θεωρέω, ήσω*
 Survive, to, *λείπομαι, ψομαι*
 Suspect, to, *οἶμαι; ὑποπτεύω*
 Suspend, to, *κρεμάω*
 Suspicious, *ὑποπτος, ον*
 Suspicious-of, to be, *ὑπονοέω, ήσω*
 Sustain, to, *βαστάζω, σω*

Swallow, α, χάσμημα, ατος
 Sway, to, ανάσσω, ξω
 Swear, to, ὀμνῦμι, fut. ὀμόσω; ὀμνύω
 Swear-by, to, ὀμνῦμι
 Sweat, to, ἰδρώω
 Sweet, γλυκερός, ἂ, ὄν
 Sweeter, γλυκίων, ὄν
 Sweetly, ἡδέως
 Swell-of-the-sea, κλύδων θαλάσσιος
 Swift, ὀδός, ἂ, ὄν; ταχύς, εἶα, ὄν
 Swiftmess-of-foot, ποδώκεια, ας
 Swine, ὄες, ὦν
 Sword, ξίφος, εος
 Syennesis, Συεννεσίς
 Syracusans, Συρακούσιοι
 Syracuse, Συράκουσαι, ὦν
 Syria, Συρία, ας
 Syrians, Σύριοι
 System-of-arming, ὀπλισίς, εως, ἡ

T

Table, τράπεζα, ης
 Tablet, ὀέλτος, ἡ
 Tail, ουρά, ἄς
 Take, to, λαμβάνω, fut. λήψομαι, α. 2.
 ἔλαβον
 Take-a-blessing, χαῖρε
 Take-a-part, to, κοινωνέω, ἡσω
 Take-a-station, to, αὐλιζομαι, σομαι
 Take-alive, to, ζωγράφω, ἡσω
 Take-an-oath, to, ὀρκωμοτέω, ἡσω
 Take-aside, to, παρῖρῶ, ἔσω
 Take-away, to, ἀπαίρω, fut. ἀπαρῶ
 Take-away-one's-self, to, ἀπαλλασσομαι
 Take-away-from, to, ἀπαυράω, ἄσω
 Take-care, to, φροντίζω, σω
 Take-courage-with - regard - to, to, θαρσέω
 Take-from, to, ἀφαιρέω, α. 2. ἀφείλον
 Take-hold-of, to, λαμβάνω, fut. λήψομαι, pf. ἔληφα, α. 2. ἔλαβον
 Take-ill, to, δυσχεραίνω, ανῶ
 Take-in-hand, to, εγχειρέω, ἡσω
 Take-notice, to, κατανοέω, ἡσω
 Take-notice-of, to, καταμανθάνω, καταμαθήσω
 Take-off, to, αἱρέω; ἀναιρέω, ἡσω
 Take-place, to, συμβαίνω, fut. συμβήσω, α. 2. συνέβην
 Take-the-votes-of, to, ἐπιψηφίζω, σω

Take-their-rise, they, ἄρχονται
 Take-up, to, ἀναλαμβάνω
 Take-vengeance-on, to, τίω, σω
 Taken-captive, to be, α. 2. ἀλῶναι, fut. ἀλώσεσθαι. They were taken-captive, ἤλωσαν
 Taken-in-the-act, to be, ἀλίσκομαι
 Taking, α, ἄλωσις, εως, ἡ
 Talent, τάλαντον
 Talk, to, λέγω, ξω
 Talk-freely, to, παρρησιάζομαι, σομαι
 Talk-nonsense, to, φλυαρέω, ἡσω
 Talthybius, Ταλθύβιος
 Talus, Τάλος
 Tamarisk, μυρίκη, ης
 Tame, to, δαμνάω, fut. δαμάσω, α. 2.
 ἔδαμον
 Tanagra, Τανάγρα, ας
 Tapestry, τάπης, ητος, ὄ
 Tarentines, Ταραντῖνοι
 Targeteer, τοξότης
 Tarquin, Ταρκύνιος
 Tarry, to, διατρίβω, ψω
 Taste, to, γεύομαι, σομαι
 Taught, δεδαημένος, η, ὄν
 Taunt, to, σκώπτω, ψω
 Tax, φόρος
 Teach, to, διδάσκω, ξω
 Teacher, διδάσκαλος, ὄ, ἡ
 Tear, δάκρυον
 Tear-in-pieces, to, διασπᾶω
 Teem, to, βριθομαι
 Tegeetans, Τεγεῆται, ὦν
 Telemachus, Τηλέμαχος
 Tell, to, φράζω, σω
 Tellus, Τέλλος
 Temper, φύσις, ιος, εως, ἡ
 Temperate, ἐπιεικής, ἐς
 Tempest, χειμῶν, ὦνος, ὄ
 Temple, νᾶς, ἰον, νηδς
 Temple (of the head), κόρυς, ης
 Temple-of-Juno, Ἑραῖον
 Temple-robber, ἱερόσυλος
 Temporary, πρόσκαιρος, ὄν
 Ten, δέκα
 Ten-thousand, μύριοι, αι, α
 Ten-thousand, α, μυριάς, ἄδος, ἡ
 Ten-thousandth, μυριοστός, ἡ, ὄν
 Tend, to, στειλῶ, ξω
 Tendency, ἐπιθυμία, ας
 Tenedos, Τένεδος, ἡ
 Tent, σκηνή, ης
 Tenth, δέκατος, η, ὄν

- Terminate (a war), το, διαπολεμέω**
Termination, τελευτή, ης
Terrible, δεινός, η, ον
Terrify, το, εκφοβέω, ησω
Territory, χώρα, ας
Terror, δέος, εος
Testify, το, απομαρτύρομαι, υροῦμαι
Teucer, Τεύκρος
Thales, Θαλής, οῦ
Thamyris, Θάμυρις, ιδος
Than, η
Than-is-fitting, τοῦ δέοντος
Than-the-man-who-lives-from-the-earnings-of-the-day, τοῦ ἐφ' ἡμέρην ἐχοντος
Thanks, χάρις, ιτος, η
Thasians, Θάσιοι
That, εκείνος, η, ο ; κείνος ; αὐτός, η, ο
That, (i. e. in order that,) ὥς
That, (conj.) ὥς, ὅτι. As, I know that it was so
That-at-least, ὅγε, ἤγε, τόγε
That-I-am, γεγώς
That-I-shall-not-go-unthanked, οὐκ ἀχαρίστως μοι ἔξειν
That-I-should-chance-to-have-been-sent for, ἐμὲ κληθέντα τυχεῖν
That-it-is-right, δεῖν
That-it-would-not-be, οὐκ ἂν εἶναι
That-not, ὥς μὴ
That-the-Trojan-territory-belonged, μετεὶν τῆς Ἰλιάδος χώρας
That-there-were, τὸ γεγενῆσθαι
That-they-would-not-have-been-able, οὐκ ἂν δυνηθέντες
That-we-should-escape-the-notice-of, τὸ λεληθέναι ἡμᾶς
That-you-may-hear, ὅπως κλύης
That-you-should-not-die, τὸ μὴ θανεῖν
The, δ, η, τὸ ; gen. τοῦ, τῆς, τοῦ
The-one, ὁ ἕτερος ἢ ἄτερος
Theatre, θεᾶτρον
Theban, Θηβαῖος, α, ον
Thebans, Καδμεῖοι, ων ; Θηβαῖοι
Thebes, Θήβη, ης
Thief, ληστής
Theft, κλοπή, ης
Their, σφός, η, ον ; σφέτερος, α, ον
Their-country, ἡ αὐτῶν i. e. γῆ
Them, (acc.) αὐτοὺς, σφέας, σφας, τοῦ-τους ; gen. σφῶν, &c. ; dat. σφισι, σφι, &c.
Themis, Θέμις, ιτος, ιδος
Themistocles, Θεμιστοκλῆς, εος, οῦς
Themselves, αὐτοὶ and αὐτοί, αἱ, αἱ ; ἑαυτοί, αἱ, αἱ ; σφεῖς αὐτοί ; dat. σφισι, σφι, &c.
Then, τότε
Thence, ἐνθεν
Theodorus, Θεόδωρος
Theramenes, Θηραμένης, ονς
There, ταύτη ; ενταῦθα ; αὐθι ; ἐνθα ; αὐταῖ
There-are-some-who, ἐνιοι, αἱ, α
There-is-a-participation-with, μέρος μέτεστιν
There-is-no-participation-with, μηδὲν μέρος μέτεστι
There-might-be, ἂν ᾤν
Therefore, οὖν, placed after a word
Thermopylæ, Θερμοπύλαι, ὦν
These. Plural of This
These-things-having-been-determined-on, ὁδῶν ταῦτα
Theseus, Θησεύς, εώς
Thessalians, Θεσσαλοὶ
Thetis, Θέτις, ιδος
They, ἐκεῖνοι, ων ; σφεῖς, ὧν ; αὐτοί ; οἱ
They-advised-them-not, οὐκ ἔων
They-have-come, ἦλθον
They-laid-themselves-down, κοιμήσαντο
They-should-revolt, ἀποστήσῃσι
They-two, σφῶε, σφε
They-were-banished, ἐφθησαν ἐκπεσόντες
They-were-prompt, μέμασαν
They-will-get-into-confusion, ταρβήξονται
Thief, φῶρ, ρός
Thigh, ἐπιγονυῖς, ιδος, η ; μηρὸς
Thin, λεπτός, η, ον
Thing, πράγμα, ατος ; χρῆμα, ατος
Things-go-well-with-me, ἔχει καλῶς
Things-which-have-happened, the, τὰ σύμβαντα
Things-which-remain, the τὰ λοιπὰ τὰ ἐπὶ τοῖς
Think, το, νομίζω, σω
Think-likely, το, εικάζω, σω
Think-of, το, νοέω, ησω
Think-oneself-above, to, (inf.) ὑπερφρονεῖν
Third, τρίτος, η, ον
Thirst, το, διψέω, ησω

- Thirst-after, to, διψᾶω, ἥσω
 Thirty, τριάκοντα
 This, οὗτος, αὕτη, τοῦτο, gen. τοῦτου, ταύτης, τούτου; ὅδε, ἥδε, τόδε; αὐτός, ἡ, θ; Att. ἐδὶ
 Thither, ἐνταῦθα
 Thoroughly-taken, κατελημμένος, η, ον
 Those, plural of That
 Those-in-power, οἱ δυνάμενοι
 Those-of-the-Grecians-who-were-taken-captive, οἱ ἀλόντες Ἑλλήνων
 Those-which-happened, τὰ γενόμενα
 Those-who-are-intelligent, οἱ φρονεῦντες ἐθ
 Those-who-consulted-the-oracles, οἱ μαντευόμενοι
 Those-who-dwell-in, οἱ νεμόμενοι
 Those-who-smell, οἱ οσμηςάμενοι
 Those-who-were-born, οἱ γενόμενοι
 Those-who-wish, οἱ βουλόμενοι
 Thou, σὺ, gen. σοῦ
 Though, περ
 Thought, δόξα, ης
 Thoughtfulness, φροντίς, ἰδος, ἡ
 Thoughtlessness, ἀβουλία, ας; Ionic, η, ης
 Thousand, χίλιοι, αι, α
 Thousandth, χιλιοστός, ἡ, ἐν
 Thrace, Θράκη, ης
 Thrasybulus, Θρασύβουλος
 Thrasymachus, Θρασύμαχος
 Thread, λίνον
 Threat, ἀπειλή, ης
 Threaten, to, ἀπειλέω, ἥσω
 Threaten-against, to, ἐκπειλέω, ἥσω
 Three, τρεῖς, τρία, gen. τριῶν
 Three-thousand, τρεῖς χίλιοι, αι, α
 Three-times-as-much-as, τριπλάσιος, α, ον
 Thriasian, Θριάσιος, α, ον
 Thrice, τρίς
 Thrice-wretched, τρισάθλιος, α, ον
 Thriving, βλαστή, ης
 Throne, θρόνος
 Through, διὰ
 Throughout, διὰ τέλους
 Throw, to, βάλλω, fut. βαλῶ, βλήσω
 Throw-a-bridge-over, to, ζυγνυμι
 Throw-down, to, ῥίπτω, ψω
 Throw-in, to, ἐμβάλλω, αλῶ
 Throw-into-confusion, to, θορυβέω, ἥσω
 Throw-like-a-quoit, to, διακένω, σω
 Throw-out, to, ῥίπτω, ψω
 Throw-round, to, περιβάλλω
 Throwing, α, βολή, ης
 Thrust, to, ἐμβάλλω, αλῶ, ἐμβέβληκα, ἐνέβαλον
 Thump, to, ἀράσσω, ξω
 Thunder, βροντή, ης
 Thunder-bolt, κεραυνός
 Thus, ὧς, ὥδε, οὕτω, οὕτως, αὕτως
 Thus-much, τοσούτον; τοσάδε
 Thy, σός, ἡ, ἐν
 Tie, to, δέω, ἥσω
 Tie-fast, to, ῥυθμίζω, σω
 Tigris, Τίγρης, ητος, ὅ
 Timānor, Τιμάνωρ, ορος
 Timarchus, Τιμαρχος
 Timber-for-ship-building, ναυπηγήσιμη ἔλη
 Time, χρόνος
 Time-of-thought, ευφρόνη, ης
 Time-when-the-forum-was-full, πληθούσα αγορά
 Timid, δειδός, ἡ, ἐν; δειλαιος, α, ον
 Tire, to, κάμνω, α. 2. ἐκαμον
 Tissaphernes, Τισσαφέρης, εος, ους; acc. εα, ην
 To, ες; εις; πρὸς with acc.
 To-any-one, τῷ
 To-Athens, Ἀθηνᾶς
 To-be-assisted, τιμωρητέον
 To-be-cultivated, ασκητέον
 To-be-desired, επιθυμητέον
 To-be-drunk, εκποτέον
 To-be-fled, φευκτέον
 To-be-lived, βιωτέον
 To-be-pursued, διωκτέον
 To-be-undertaken, ἐπιχειρητέον
 To-be-worsted, ἡττητέον
 To-day, σήμερον, τήμερον
 To-day-at-least, τὸ μὲν τήμερον εἶναι
 To-Megara, Μεγάραδε
 To-no-purpose, ἄλλως
 To-Pytho, Πυθῶδε
 To-say-so, ἔπος εἰπεῖν
 To-such-a-pitch, οὕτω
 To-that-place, ἐκεῖσε
 To-the-end-that, ἵνα
 To-the-fore-part, ες τὸ πρόθεν, ες τὸ πρόσω
 To-the-ground, χαμαῖς

To-the-light, φάωδος
 To-their-home, ἐπ' οἶκον
 To-their-husbands, τοῖς αὐτῶν ἀνδράσι
 To-this-purport, τοσαῦτα
 Together, ἅμα
 Together-with, ἅμα
 Toil, πόνος; μέχθος
 Toil, to, μεχθῶ, ἦσω
 Toil-through, to, μυγέω, ἦσω
 Token, χαρακτήρ, ἥρος, ὅ
 Tolerate, to, τλήμι; ἐτλην
 Tomb, τάφος
 To-morrow, αὔριον
 Tongue, γλῶσσα, ἡς
 Too, ἄγαν
 Too-much, λίαν, ἄγαν
 Too-ready, ἐτοιμότερος, α, ον
 Too-simple, ἀμαθύτερος, α, ον
 Too-violently, ὑπὲρ ἄγαν
 Top, κάρηνον
 Torch, λαμπτήρ, ἥρος, ὅ
 Torment, to, δαίω, σω
 Tormentor, βασανιστής, οῦ
 Toss, to, ριπτέω, Ion.
 Toss-about, to, σαλεύω, εὔσω
 Touch, to, ἐπιμάμαι, σομαι
 Touch-slightly, to, ψάύω, σω
 Tour, περίπατος
 Towards, ες; εἰς; πρὸς with acc.
 Tower, πύργος
 Town, δατυ, εος, τό
 Tragedian, τραγῳδός
 Tragedy, τραγῳδία, ας
 Trained, τρῆβων (Υ)
 Traitor, προδότης, ου
 Transaction, ἔργον
 Transgress, to, παραβαίνω
 Transgression-of-the-laws, παρανομία, ας
 Transport, to, ἐνέγγω
 Trap, ἐνέδρα, ας
 Travel, α, πορεία, ας
 Travel, to, πορεύομαι, σομαι
 Travel-away, to, αποβαίνω, α. 2. ἀπέβην
 Tread-down, to, καταπατέω, ἦσω
 Treat-with-contumely, to, προυσελλέω, ἦσω
 Treaty, σπονδή, ἡς
 Treble, τρίπλος, ὄη, οον, and οὗς, ἡ, οὖν
 Tree, δένδρον; δένδρος, εος

Tremble, to, τρέμω, ἐμῷ
 Trembling, (subst.) τρέμος
 Tremor, τρέμος
 Tresses, κόμαι, ὤν
 Trial, δίκη
 Triballus, Τριβαλλός
 Tribe, ἔθνος, εος; φύλη
 Tribulation, ἄχος, εος
 Tribune, προστάτης, ον
 Tribute, τέλος, εος
 Tripod, τρίπους, οδος, ὅ
 Trireme, τριήρης, εος, ἡ
 Trist, ἀθλιος, α, αν
 Troezenian, Τροιζήνιος, α, ον
 Trojan, (adj.) Τρωϊκός, ὃ, ὄν
 Trojan, α, Τρῶς, ὡς
 Troops-in-battle-array, παράταξις, ἡς
 Trophy, τρόπαιον; τροπαῖον
 Trouble, πόνος
 Trouble, to, ταράσσω, ξω
 Troublesome, λυπηρὸς, ὃ, ὄν
 Troublesome, to be, ενοχλέω, ἦσω
 Troy, Τροία, ας
 Truce, σπονδή, ἡς
 True, ἀληθής, ἐς; ἀληθινός, ὃ, ὄν
 Truly, ὅγῃα after a word
 Trumpet, σάλπιγξ, γγος, ἡ
 Trust, to, πείθομαι, σομαι
 Truth, ἀλήθεια, ας
 Try, to, δοκιμάζω, σω
 Tumbler, κύλιξ, εκος, ἡ
 Tune, μέλος, εος
 Tunic, χιτὼν, ὤνός, ὅ
 Turn, μέρος, εος
 Turn, to, τρέπω, ψω; στρέφω, ψω
 Turn-away-from, to, αποτρέπομαι
 Turn-from, to, εκτρέπω, ψω
 Turn-of-mind, τρόπος
 Turner's-wheel, τύρρος
 Turning-off, α, αποτρέπω, ἡς
 Tusculanians, Τυσκυλανοί
 Twelve, δώδεκα
 Twenty, εἰκοσι, εἰκοσιν before a vowel; undeclined
 Twice-as-much-as, διπλός, οὗς; ὅ, ὄν, οὖν
 Twig, ἄρπηξ, ηκος, ὅ
 Two, δύο or ὀ δύο
 Two-hundred, διακόσιοι, αι, α; Ion. διηκόσιοι
 Two-thousand, δισχιλιοι, αι, α
 Two-fold, διπλός, οὗς; ὅ, ὄν, ὅ, ὄν, οὖν

Type, α, τύπος, ου
Typhon, Τυφών, ὄντος
Tyrannize, to, τυραννέω, ἥσω
Tyrant, τύραννος
Tyre, Τύρος, ἡ
Tyrthenian, (sem.) Τυρσηνός, ἰδός
Tyrthenians, Τυρσηνοί

U

Ugly, άμορφος, ου
Ultimately, ἔσχατον
Ulysses, Οδυσσεύς, ἔως, Ion. ἦος; Οδύ-
σεύς
Unable, to be, αδυνατέω, ἥσω
Unable-to-stand, δύστηνος, ου
Unacquainted, άγνώστος
Unanimity, ὁμόνοια, ας
Unbend, to, ανίημι
Unbribed, άδωρος, ου
Under, ὑπὸ
Under-the - expectation - that - we -
shall-overcome, ὡς περιεσσομένους
ἡμέας
Undergo, to, ὑφίσταμαι
Underneath, ἐνερθε
Understand, to, αισθάνομαι, α. 2. ἡδ-
θῶμεν
Understanding, φρήν, ενὸς, ἡ
Undertake-with, to, συλλαμβάνω, fut.
συλληψάμαι, α. 2. συνέλαβον
Undertaking, εγχείρησις, ἔως, ἡ
Undone, to be, ὀλλυμαι, pf. mid. ὥλω-
λα; ἀπόλλυμαι
Unespoused, άνημφος, ου
Unexpected, άελπτος, ου
Unexpectedly, άελπτως
Unfeeling, αναίσθητος, ου
Unfortunate, δόσποτμος, ου
Unfortunate, to be, δυστυχέω, ἥσω
Unfrequented, άβατος, ου
Unfriendly, δυσμενής, ἐς
Unfruitfulness, άκάρπια
Ungentle, άμεταίχως, ου
Unhappiness, άτυχία, ας
Unhappy, δυσδαίμων, ου; άθλιος, α, ου
Unhappy-event, πάθος, εος
Unhappy-in, to be, ενδυστυχέω, ἥσω
Unharmcd, άβλής, ἐς
Unholy, άνόσιος, ου; superl. ώτατος,
η, ου
Uphonored, άτίμος, ου
Unhurt, άνᾶτος, ου

Uninhabited, άβροτος, ου
Unite-with, to, προσγινομαι, α. 2. προ-
αγενομένην
Universal, κατά πάντα
Unjust, άδικος, ου
Unjustly, άδίκως
Unkindly-disposed, δόστρος, ους; ουν,
ουν
Unlawful, άθεμιστος, ου
Unlearned, άμαθής, ἐς; superl. άμα-
θέτατος, η, ου
Unless, ει μή
Unless-it-be, ότι μή
Unlooked-for, άπροσδόκητος, η, ου
Unlucky, ενόχης, ἐς
Unmeaning, κενός, ᾖ, δν
Unpleasant, ατερπής, ἐς
Unprepared, άπαρασκευάστος
Unpunished, άπαθής, ἐς
Unruly, άτακτος, ου
Unsacrificed, άσφακτος, ου
Unseemly, άεικλής, ἐς
Unightly, άεικλίας
Unskillfully, άπειρώς
Unsparringness, άφθονία, ας
Unspeakable, άβήρητος, ου
Unspotted, τέλειος, α, ου
Unsuccessfully, κακῶς
Unsupplied, άσκευος, ου
Until, ἔως οὔ
Until-we-find, πρότερον πρίν αν λάβω
τις
Unto, ἐς, εις
Untouched, άψαυστος, ου
Unveil, to, απογυμνώω, ὡσω
Unwashed, άλουτος, ου
Unwept, άκλαυστος, ου
Unwilling, άκων, ουσα, ου (ά)
Unwilling, to be, οκνέω
Unyoked, άζυγ, υγος
Up-above, άνω
Up-to, μέχρι
Upbraid, to, ὀμολησάσκω
Upon, ἐπὶ
Upset, to, μεταστρέφω, ψω
Urbanus, Ουρβανός
Urge, to, ἐπείσσω, ξω
Urge-beside, to, παρακαλεῖσθαι
Urge-on, to, επισπέρχω, ξω
Urgent, to be, πολλὰς ἐγκυμαι
Us, ἡμεῖς; of us, ἡμῶν; to us, ἡμῖν
Us (dual), νῶϊ, νῶ
Use, χρῆσις; χραιώ, ᾗ

Use, to, χρᾶσθαι, ἡσθαι, pf. κέχρημαι ;
 they use, Ionic, χρέωνται
 Useful, συμφέρων, οὔσα, ον ; most use-
 ful, ωφελιμώτατος, η, ον
 Useless, ἄλιος, α, ον
 Usher, παιδαγωγός
 Usual, νομιζόμενος, η, ον
 Usual-abode, ἡθος, εος
 Utility, ωφελεια, ας
 Utter, to, λέγω, ξω
 Utter-a-voice, to, φωνέω, ἡσω
 Utterance, φώνημα, ατος
 Utterly-dead, being, καταθανῶν, οὔσα,
 ον
 Utterly-destroy, to, εκπορθέω, ἡσω
 Utterly-perish, to, ἀπόλλυμαι, α. 2.
 ἀπωλόμην
 Utterly-slay, to, καταπέφνω

V

Vain, μεταμῶλιος, ον
 Valley, φάραγξ, γγος, η
 Valor, ἀρετή, ης
 Value, ἡ αξία
 Value, to, ἀγω, ξω
 Value-not, to, οὐδαμοῦ λέγω
 Vanished, to be, οίχομαι, ἡσθαι
 Vanquish, to, επικρατέω, ἡσω
 Variegated, ποικίλος, η, ον
 Variety, διαφορά, ας
 Various, πάντοιος
 Variously, πολλαχῶς
 Vary, to, διαλλάσσω, ξω
 Vastly, πάμπολυ
 Vauntingly-allege-against, to, κατα-
 φρονέω, ἡσω
 Vehement, λαβρός, ἀ, ον
 Vehicle, ὄχημα, ατος
 Vend, to, περνάσκω
 Venerable, πότνιος, α, ον ; αἰδοῖος, α,
 ον
 Venerate, to, ἀγαμαι
 Vengeance, νέμεσις, εως, η
 Venus, Ἀφροδίτη, ης ; Κύπρις, ιος
 Verdant, χλωρός, ἀ, ον
 Verily, ἀληθῶς
 Verily-by, νῆ
 Versed, ἐπιστήμων, ον
 Versifying, α, ποιήσις, εως, η
 Very, αὐτός, ἡ, δ
 Very, (adv.) πάνυ σφόδρα
 Very-beautiful, περικαλλής, ἐς

Very-fery, ζάπορος, ον
 Very-fine, πάγκαλος, ον
 Very-glorious, ερικῶδης, ἐς
 Very-grieved, to be, ἀγανακτέω, ἡσω
 Very-hard, ἀλγιστος, η, ον
 Very-irritated, to be, μάλιστα πει-
 ημεκτέω
 Very-large, ἀσπετος, ον
 Very-little, ἐλάχιστος, η, ον
 Very-much, ισχυρῶς
 Very-quickly, μάλ' ὥκα
 Very-shortly, ἐν βραχυτάτῳ
 Very-soon, τάχιστα
 Very-sweet, ἡδίστος, η, ον
 Very-unskilled, ἀζυνετώτερος, α, ον
 Vessel, ἄγγος, εος
 Vessel, (ship,) πλοῖον
 Vest, στολισμα, ατος
 Vex, to, κνίζω, σω
 Victim, ἱερὸν ; πρόσφαγμα, ατος
 Victory, νίκη (i)
 Victuals, ἐδωδή
 Vie, to, ἀμιλλάσθαι, ἡσθαι
 View, θέα, ας ; πρόσοψις, εως, η
 View, to, προσδέσκειν, ξομαι
 View-steadily, to, θεάσθαι, ἀσθαι
 Vigor, ἰς, η
 Vile, φαῦλος, η, ον
 Vile-fellow, ὁ τυχὼν, τοῦ τυχόντος
 Vilify, to, ονειδίζω, σω
 Village, κώμη, ης
 Vineyard, αλωά, ας
 Violate, to, ἀσεβέω, ἡσω
 Violence, βία, ας
 Violent, ισχυρὸς, ἀ, ον
 Violently, ισχυρῶς
 Violet, ἰον
 Virgin, παρθένος, ου, η
 Virtue, ἀρετή, ης
 Virtuous, εσθλός, ἡ, ον
 Visage, πρόσωπον
 Vision, ὄψις, ιος, η
 Vitals, νηδὺς, ὅς, η
 Voice, αὐδὴ, ης ; φωνή, ης
 Void, κενός, ἀ, ον ; κενός, ἡ, ον
 Volsci, Ουόλουσκοι
 Voluntary, ἐκούσιος, α, ον
 Vote, ψῆφος, η
 Vote, to, ψηφίζομαι, σομαι
 Vote-against, to, καταψηφίζομαι, σομαι
 Vow, to, εὐχομαι ; ξομαι
 Voyage, πλός, οὗς ; gen. πλόου, οἰ
 Vulcan, Ἡφαίστος

W

Wage, to, στρατεύω, ου
 Wage-war, to, πολεμίζω, ου
 Waggon-road, ἀμαξιτός, ή
 Wait, to, μένω, μένωμαι
 Wait-about, to, περιμένω, ενώ
 Wait-for, to, μένω, ουώ
 Wait-upon, to, επιμένω
 Waiter, πρόσκοπος
 Wakeful, to be, αγρυπνέω
 Walk, to, βαίνω, α. 2. ἔβην
 Walk-about, to, περιπατέω, ήσω
 Wall, τεῖχος, εος
 Wall-piercer, τοιχωρόχος
 Wander, to, αλδομαι
 Wandering, a, πλάνη, ης
 Want, χρεία, ας
 Want, to, ἐνδύομαι; δέομαι
 Want-of-exertion, ἀπραγμοσύνη, ης
 Want-of-knowledge, ἀγνοία, ας
 Want-of-mind, ἀνοία, ας
 Want-of-power, ἀδυνασία, ας
 Want-of-practice, τὸ μελετάειν, ὧν
 Want-of-self-command, ἀκράτεια, ας
 Want-of-sense, ἀφροσύνη, ης
 Want-of-spirit, ἀψυχία, ας
 Want-of-strength, ἀβήρωσία, ας
 Wanting to, to be, επιλείπω, ψω
 Wantonness, ἀπολασία, ας
 War, πόλεμος
 War, to, πολεμέω, ήσω
 War-against, to, ἐπιστρατεύομαι, σο-
 μαί
 War-loving, φιλοπτόλεμος, ου
 Ward-off, to, ἀμύνω, υνών
 Warlike, δαίφρων, ου
 Warm, θερμός, ή, εν
 Warm, to, θέρμω
 Warmth, θάλπος, εος
 Warriors, ἄνδρες πολεμικοί
 Wash, to, νίπτω, ψω
 Wash-off, to, απολούω, ούσω
 Waste, to, φθείρω, φθερῶ, ἐφθαρκα,
 φθαρων, α. 1. ἐφθειρα, and διαφθε-
 ρῶ, ερῶ
 Waste-away, to, φθείρομαι, α. 2. εφ-
 θάρην
 Watch, φυλακή, ης
 Watch, to, γρηγορέω, ήσω
 Watchword, ξύθημα, ατος
 Water, ὕδωρ, ὕδατος, τὸ
 Water-to-wash-with, χέρνιψ, ἱβος, ή

Wave, κύμα, ατος
 Way, ὁδός, ή
 Way-back, ἀνοδος, ή
 Way-out, ἐξόδος, ή
 We, ἡμεῖς, ὧν
 We-have-insensibly-purged, λελέ-
 θαμεν καθαίροντες
 We-must, δεῖ; χρῆ
 We-must-not-impart, ου μεταδοτίον
 We-ought, χρῆ
 We-received, παρελήφαμεν
 We-should-not-hear, ουκ ἂν κλέοιμεν
 Weak, ἀσθενής, ἑς; comparat. ἀσθε-
 νέστερος, α, ου
 Weakness, ἀσθένεια, ας
 Wealth, πλοῦτος
 Wealthy, ἀφειδής
 Weapon, ὅπλον
 Wear, to, φέρω; φορέω
 Wear-a-sword, to, σιδηροφορέομαι,
 ήσομαι
 Wear-away, to, διατρίβω, ψω
 Wear-away-there, to, ἐνδιατρίβω, ψω
 Wear-long-hair, to, κομάω, ήσω
 Weariness, κόματος
 Weave, to, ὑφαίνω
 Weep, to, δακρύω, σω
 Weep-in-turn, to, ἀντικλαίω
 Weeping, (subst.) κλαυθμός
 Weigh, to, σταθμάομαι
 Weightier, μείζων, ου
 Welcome, ἀσπαστός, ή, εν
 Well, εὖ; καλῶς
 Well-disposed, εὐνοος, ους
 Well-doing, a, ευπραγία
 Well-skilled, τριβων (Υ)
 Went, I, ἦλθον, ἦλθον. See also Go
 Were-the-first-who-came, πρῶτοι
 ἐσθλθον
 Were-we-to-affirm, ἂν φάντες
 West, ανατολαί, ὧν
 Western, ὄσπερος, α, ου
 Wet, ὑγρός, ή, εν
 Wet, to, τέγγω, ξω
 What, τίς, τί; gen. τίς
 What (i. e. the thing which), δ;
 gen. οὗ
 What-any, ὅστις, ἥτις; ὅτι
 What-had-happened, τὸ γεγενημένον
 What-is-advantageous, ὅπως κέρδος
 ἐπ
 What-is-enough, τὰ ἀρκούντα
 What-is-proper, τὰ δέοντα

- What-kind-of, οἷος, α, ον
 What-you-have-resolved on, τὰ δόξαντα
 Whatever, ὅπερ
 Whatsoever, ὅσον; pl. ὅσα
 Wheel, τροχός
 Wheel, to, στρέφω, ψω, α. 2. ἐστραφον
 When, ὅτε
 When-I-say, ὅταν εἰπω
 When-I-see, ἰδὼν
 When-indeed, ἐπειδὴ
 When-the-fortunate-opportunity-presented-itself, παρατυχόν
 When-they-went, αὐτῶν βεβῶτων
 When-you-have-it-in-your-power, παρέχον
 Whence, πόθεν
 Whenever, ὅνῃκα, ἂν
 Whensoever, εὐτ' ἂν
 Where, ἐνθα; ὅπου; οὐ; πόθι
 Where? ποῦ
 Whereas, ἅτε
 Wherefore, τίποτε
 Whether, εἰ
 Whether-of-the-two, πότερον; πότε-ρα
 Whey, ὀρός
 Which, ὅς, ἡ, ὅ; Ion. δρότερος, α, ον
 Which (thing), ὃ
 Which-altogether, ὅπερ
 Which-consumes, θυρόβορος, ον
 Which-had-been-raised-to-the-Gods, θεόδομος, ον
 Which-has-been-done, γεγενημένος, η, ον
 Which-has-brought-forth-twins, διδυμητόκος, ον
 Which-has-fine-horses, εὐίππος, ον
 Which-make-a-shrill-noise, κλάζοντες
 Which-way, πᾶ
 Whichever, ὅστις; ὅστις
 While, ὥς
 Whip, μάστιξ, ἵγος, ὃ
 Whirl, to, εἰλίσσω, ξω
 Whirlwind, στρόμβος
 White, λευκός, ἡ, ὃν
 White-sheep, ἀργεῖναι δῖες
 Whither? ποῖ
 Whither, οὐπερ
 Who, ὅς, ἡ, ὃ
 Who? τίς; gen. τίνος
 Who-altogether, ὅσπερ
 Who-are-in-a-state-of-happiness, εὖ πρῆσσοντες
 Who-are-unfortunate, ἀθλίως, περ-γότες
 Who-did-not-know-how, ὃ μὴ ἐπιστάμενος
 Who-do-not-endeavour, μὴ κειρώμενοι
 Who-drivest-thy-chariot, διφρηλατῶν
 Who-gives-counsel, βουλευφόρος, ον
 Who-had-no-city, ἀπολις, ι
 Who-has-forgotten, λελασμένος
 Who-have-suffered, τετληότες
 Who-is-overcome, ἡττων, ον
 Who-move-in-the-straight-path-of-justice, ἰθυόδικαι, ὦν
 Who-ought, οὐστίνας δεῖ
 Who-was-at-the-head-of, ὃ ἐπιστάτης
 Who-went, ἰὼν
 Whoever, ὅστις, ἥτις, ὅτι
 Whole, ἅπας, ἁπᾶσα, ἅπαν; πᾶς, πᾶσα.
 πᾶν; ὅλος, η, ον
 Whole-and-half, ἡμιόλιος, α, ον
 Whole-in-limb, ἀπῆρος, ον
 Whose, (i. e. who's), οὗ, ἧς, οὐ
 Whosoever, ὅστις
 Why, τί; poet. τίη
 Wicked, πονηρός, ὃ, ὃν
 Wide, ευρύς, εἷα, ὃ
 Widely-surveying, πολυδερεκῆς, ἐς
 Widow, χήρα, ας
 Width, εὖρος, εὖς
 Wife, ἀλοχος, ου
 Wild, άγριος, α, ον
 Wild-animal, θηροον
 Wild-beast, θήρ, ηρὸς, ὃ
 Wild-fig-tree, ἐρινεός
 Will, to, βούλομαι, ἡσομαι
 Willing, ἐκὼν, οὔσα, ὃν
 Willing, to be, εθέλω, ἡσω
 Willow, (adj.) ἰτέινος, η, ον
 Wind, άνεμος
 Wine, μέθυ, υος, τὰ; οἶνος
 Wine-colored, οἶνουψ, οπος
 Wing, πτερὸν; πτέρυξ, υγος, ἡ
 Winged, πτερινός, ἡ, ὃν; πτερινός, ὃν; πτηνός, ἡ, ὃν
 Winter, χειμῶν, ὦνος, ὃ
 Wipe-away-from, to, εξαλείφω, ψω
 Wisdom, σοφία, ας
 Wise, σοφός, ἡ, ὃν

- Wise, to be, φρονέω, ἦσω
 Wisest, σοφώτατος
 Wish, a, ευχέ, ἦς
 Wish, to, θέλω, fut. θελήσω; εθέλω;
 βουλομαι
 Wish-for, to, επιθιμέω, ἦσω
 Wish-further, to, προσχρήζω, σω
 With, σύν, ξύν
 With-a-strong-hand, ἰφι
 With-a-view-to-give-advice, συμβου-
 λεύσω
 With-a-view-to-kill, αποκτενῶν, οὔσα,
 οὖν
 With-as-much-haste-as-possible, ὅσ-
 ον, τάχος
 With-difficltly, σχολῇ
 With-ease, ῥαδίως
 With-impunity, χαίρων
 With-respect-to, περὶ
 With-respect-to-this, κατὰ τοῦτο εἶναι
 With-respect-to-you-at-least, εἰ γ' εἴ-
 ναι
 With-sweat, ἰδρῶ
 With-the-fist, πύξ
 With-the-view-that, ὁφρα
 Withdraw, to, οἰχομαι, a. 2. φχόμεν
 Within, εἶσω; poëtics εἰσω; ἐνδον; εντός
 Within, prep. εντός
 Without, (adv.) ἐξω
 Without, ἀνευ with genitive
 Without, to be, σπανίζω, σω
 Without-art, ατεχνῶς
 Without-fighting, ἀμαχεῖ
 Without - having - solemnized - the-
 marriage-rites, ἀνυμέναιος, ον
 Without - having -- well-worked --
 themselves, ἀνδρωτοι γενόμενοι
 Without-its-being- clear-which-par-
 ty-began-it, ἀσαφῶς ὁποτέρων, ἀρξάν-
 των
 Without-necessity, ου προσήκον
 Without-reason, μάτην
 Withstand, to, ἐναντιόμαι, a. 1. p.
 ἠναντιώθην
 Witness, μάρτυρ, υρος; μάρτυρος, ον
 Witness, to, επιμαρτύρομαι, ροῦμαι
 Woe, ἄχος, εος
 Wolf, λύκος (ῥ)
 Woman, γυνή, ναικὸς
 Wonder, θαῦμα, ατος: Ionic θάωμα
 Wonder, to, θαυμάζω, σω
 Wonder-at, to, ἀγαμαι
 Wonderful, θαυμαστὸς, ἡ, ὄν
- Wondrously, θαυμασίως
 Wont, to be, φιλέω, ἦσω
 Wood, ξύλον (ῥ)
 Wood, a, νάπος, εος (ἄ)
 Wooden-spear, δόρυ, ατος, τὸ; dat.
 ποστ. δορί, δουρί
 Word, λόγος
 Work, ἔργον
 Work, to, εργάζομαι, ἀσομαι
 Work-out, to, βέζω, ξω
 Work-upon, to, κατεργάζομαι, σομαι
 Working, a, εργασία, ας
 Workman, τέκτων, ονος
 World, κόσμος
 Worm, σκώληξ, ηκος, ὁ
 Wormwood, ἀψίνθιον
 Worse, χειρείων, ον
 Worship, to, σέβω
 Worst, ἑσχατος, η, ον
 Worst, to, ἡττάω, ἦσω
 Worth-a-hundred-oxen, ἑκατόμβοις,
 ον
 Worth-nine-oxen, ἐννεάβοις, ον
 Worthless, φαῦλος, η, ὄν
 Worthy, ἄξιος, a, ον with a genitive
 or infinitive
 Worthy-to-be-compared-with, ἀντά-
 ξιος
 Would-escape-the-notice-of, λάθοι ἂν
 Would-not-admire, ουκ ἀν ἀγάσαιτο
 Would-such-a - man - ever-take, ὅγε
 τοιοῦτος ἂν τότε ἔλοι
 Wound, τραῦμα, ατος
 Wound, to, ουτάζω, σω
 Wrapped-up, κατήρης, ες
 Wrath, οργή, ἦς; χόλος
 Wreath, ἑλὶξ, ικος, ἡ
 Wrestler, ἀθλητής, οῦ
 Wrestling, πάλη, ἦς
 Wretched, τλήμων, ον
 Wretchedly-unhappy, δυστάλας, αινα,
 αν
 Write, to, γράφω, ψω
 Write-in, to, εγγάφω, ψω
 Write-up, to, αναγράφω, ψω
 Write-verses, to, ποιέω, ἦσω
 Writing, γραφή, ἦς
 Wrought, ἀπειργασμένος, η, ον

X

Xanthippus, Ξάνθιππος
 Xenophon, Ξενοφῶν, ὦντος
 Xerxes, Ξέρξης, ον, acc. εα, ην

Y

Ye, see You
 Year, έτος, εος; ενιαυτός, ού
 Yellow, ξανθός, ή, άν
 Yes, μάλιστα
 Yes truly, δηλαδή
 Yesterday, χθής, χθιζά
 Yet, έτι
 Yield, to, ύφίημι, α. 2. ύφην
 Yield-fruit, to, ενείκω
 Yoke, ζεύγος, εος
 You, dual, σφωί
 You, plur. ύμεις, ών
 You, sing. σū, σου
 You-are-able, οίός τ' εϊ
 You-cannot-learn-exactly, ουκ άν
 εκμάθοις
 You-have-no occasion-for, ού σε χρη
 You-have-not-a-scarcity, ου πείη
 You-man-who-have, ο ούτοςι
 You-may, έξεστι
 You-must-not-tell, ου μη ερεϊς
 You-ought-not, μη χοεών.
 You-want, σέ χρη; ύμās δει
 You-were, πελίσκειο
 You-would-be-enslaved, φθαιητε άν
 ανδραποδισθέντες

You-would-object, επιτιμήης άν
 Young, νέος, α, ον; comp. νεώτερος,
 α, ον
 Young-man, κόρος
 Young-one, νεοσσός
 Your, plur. ύμέτερος, α, ον; ύμās, ή,
 άν
 Your, sing. σός, ή, άν, Doric, τείς, α, άν
 Your-eyes, σοι όσσε
 Your-mind, (acc.) σε φρένας
 Your-resources, τὰ ύπάρχοντά σοι
 Yourself, of, σεαυτοῦ, σαυτοῦ
 Yourselves, ύμεϊς αυτοί
 Youth, νεότης, ητος, ή
 Youth, a, νεανίας, ον
 Youthful, to be, ήβάω, ήσσε
 Youthfulness, νεότης, ητος, ή

Z

Zahatus, Ζάβατος
 Zealous, προφρών
 Zealous-for, to be, προθυμέομαι, ήσσε-
 μαι
 Zeno, Ζήνων, ωνος
 Zeuxis, Ζεύξις, ιος
 Zone, ζώνη, ης
 Zopyrus, Ζώπυρος

SPECIMENS
OF THE
DIFFERENT GREEK DIALECTS.

SPECIMENS

OF THE

DIFFERENT GREEK DIALECTS.

1. THE ATTICKH DIALEKTOY.

1. ΘΟΥΚΥΔΙΔΟΥ.—'Η τῆς ἐς Σικελίαν στρατηγίας τελευτή.

Συναθροισθέντες δὲ οἱ Συρακοῦσιοι καὶ οἱ ξύμμαχοι, τῶν τε αἰχμαλώτων ὄντων ἐδύναντο πλείστους καὶ τὰ σκόλα ἀναλαβόντες, ἀνεχώρησαν ἐς τὴν πόλιν, καὶ τοὺς μὲν ἄλλους Ἀθηναίων καὶ τῶν ξυμμάχων ὀπτόους ἔλαβον, κατεβίβασαν ἐς τὰς Λιθοτομίας, ἀσφαλεστάτην εἶναι νομίσαντες τὴν τήρησιν· Νικίαν δὲ καὶ Δημοσθένην ἔκοντος Γυλίκπου ἀπέσφαξαν· ὁ γὰρ Γύλιππος καλὸν τὸ ἀγώνισμα ἐνόμιζεν οἱ εἶναι, ἐπὶ τοῖς ἄλλοις καὶ τοὺς ἀντιστρατήγους κορίσαι Λακεδαιμονίους· ξυνέβαινε δὲ, τὰν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ καὶ Πύλῳ· τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδεύτατον· τοὺς γὰρ ἐκ τῆς νήσου ἄνδρας τῶν Λακεδαιμονίων ὁ Νικίας προθύμῃθη, σπονδὰς πείσας τοὺς Ἀθηναίους ποιῆσασθαι, ὥστε ἀφεθῆναι. ἀνθ' ὧν οἱ τε Λακεδαιμόνιοι ἦσαν αὐτῷ προσφιλεῖς, κἀκεῖνος οὐχ ἥκιστα πιστεύσας ἑαυτὸν τῷ Γυλίκῳ παρέδωκεν· ἀλλὰ τῶν Συρακουσίων τινὲς, ὡς ἐλέγτο, οἱ μὲν, δεισαντες, ὅτι πρὸς αὐτὸν ἐκκοινολόγητο, μὴ βασανιζόμενος διὰ τὸ τοιοῦτον ταραχὴν σφίσι ἐν εὐπραγίᾳ ποιῆσθαι ἄλλοι δὲ, καὶ οὐχ ἥκιστα οἱ Κορίνθιοι, μὴ χρήμασι πείσας τινὰς, ὅτι πλοῦσιος ἦν, ἀποδρᾷ, καὶ αὐτοῖς σφίσι νεώτερόν τι ἀπ' αὐτοῦ γένηται, πείσαντές τε τοὺς ξυμμάχους ἀπέκτειναν αὐτόν. καὶ ὁ μὲν τοιαύτη ἢ ὅτις γυγνέτω τούτων αἰτία ἐτεθῆνκει, ἥκιστα δὲ ἄξιος ὢν τῶν γε ἐπ' ἐμοῦ Ἑλλήνων ἐς τοῦτο δυστυχίας ἀφικέσθαι, διὰ τὴν νενομισμένην ἐς τὸ θεῖον ἐπιτηδεύειν.

Τοὺς δ' ἐν ταῖς Λιθοτομίαις οἱ Συρακοῦσιοι χαλεπῶς τοὺς πρώτους χρόνους μετεχείρισαν· ἐν γὰρ κοίλῳ χωρίῳ ὄντας πολλοὺς οἱ τε ἥλιοι τὸ πρῶτον καὶ τὸ πῆγος ἐπὶ ἔλκεει, διὰ τὸ ἀστράγαστον, καὶ αἱ νύκτες ἐπιγιγνόμεναι τεθναντίον μετοπωρῖναι καὶ ψυχραὶ τῇ μεταβολῇ ἐς ἀσθένειαν ἐνεωτέριζον, πάντα τε πικρύνοντες

TRANSLATION

OF THE

SPECIMENS.

1. ATTIC.

1. THUCYDIDES.—*End of the Sicilian Expedition.*

And now the Syracusans and allies in one grand collective body, having amassed together as large a number of prisoners as they possibly could, and all the spoils, returned in triumph to Syracuse. The bulk of prisoners, whether of the Athenians or their confederates, whom they had taken, they thrust down into the quarries, concluding that from such a confinement they could not possibly make escapes : but Nicias and Demosthenes, in spite of all the remonstrances of Gylippus, they butchered. For Gylippus imagined that the finishing of this war would invest himself with pre-eminent degrees of glory, if, besides the rest of his achievements, he could carry home to the Lacedemonians the generals of the enemy. It had, further, so happened, that one of these, that is, Demosthenes, was regarded as their most inveterate enemy, because of his exploits against them in the island of Sphacteria and Pylus ; and the other (Nicias) as their most sincere well-wisher, from his behaviour on those very incidents. For Nicias had strenuously exerted himself in behalf of these Lacedemonians who were made prisoners in the island. It was he who prevailed with the Athenians to sign the treaty, in pursuance of which they were released. For such services done them, the Lacedemonians had a kindness towards him ; and it had been chiefly owing to his assurance of this that he surrendered himself prisoner to Gylippus. But a party of the Syracusans, as was generally reported, fearful because they had kept up a correspondence with him, lest, if put to the torture, he might now, amidst the general prosperity, involve them in trouble ; others also, and not least of all, the Corinthians, lest as he was rich he might purchase the connivance of his keepers to get his liberty, and then again might have influence enough to foment fresh stirs to their prejudice ; obtained the concurrence of their allies, and put him to death. For these, or reasons most nearly neighboring to these, was Nicias doomed to destruction : though the man of all the Grecians in the present age, who least deserved so wretched a catastrophe, since his whole life was one uniform series of piety towards the Deity.

As for those who were doomed to the quarries, the Syracusans treated them at first with outrageous severity. As great numbers were crowded together in this hollow dungeon, the beams of the sun, in the first place, and then the suffocating air, annoyed them in a more terrible manner, because the aperture was left uncovered ; and each succeeding night, the reverse of the preceding day, autumnal and nipping, through such vicissitudes

αὐτῶν διὰ στενοχωρίαν ἐν τῷ αὐτῷ, καὶ προσέτι τῶν νεκρῶν ὁμοῦ ἐπ' ἀλλήλοις ξυνι-
νημένων, οἳ ἔκ τε τῶν τραυμάτων, καὶ διὰ τὴν μεταβολὴν καὶ τὸ τοιοῦτον ἀπέθνησκον.
καὶ ὁσμαι ἦσαν οὐκ ἀνεκτοὶ, καὶ λιμῷ ἄμα καὶ δίψει ἐπιέζοντο· ἐδίδοσαν γὰρ αὐτῶν
ἐκάστω ἐπὶ ὀκτῷ μῆνας κοτύλην ὕδατος καὶ δύο κοτύλας σίτου· ἄλλα τε ὅσα εἰκὸς ἐν
[τῷ] τοιοῦτῳ χωρίῳ ἐμπεπτωκότας κακοπαθῆσαι, οὐδὲν ὅ,τι οὐκ ἐπεγένετο αὐτοῖς. καὶ
ἡμέρας μὲν ἐβδόμηκοντά τινας οὕτω διητήθησαν ἄθροοι· ἔπειτα, πλὴν Ἀθηναίων, καὶ
εἰτινες Σικελιωτῶν ἢ Ἰταλιωτῶν ξυνεστράτευσαν, τοὺς ἄλλους ἀπέδοντο.

Ἐλήφθησαν δὲ οἱ ξέμπαντες, ἀκριβεῖα μὲν χαλεπὴν ἐξειπτεῖν, ὅμως δὲ οὐκ ἐλάσσους
ἰπτακισχιλίων. ξυνέβη τε ἔργον τοῦτο Ἑλληνικὸν τῶν κατὰ τὸν πόλεμον τόνδε μέγισ-
τον γενέσθαι· δοκεῖν δ' ἔμοιγε, καὶ ὧν ἀκοῇ Ἑλληνικῶν ἴσμεν, καὶ τοῖς τε κρατήσας
λαμπρότατον, καὶ τοῖς διαφθαρεῖσι δυστυχέστατον. κατὰ πάντα γὰρ πάντως νικηθέν-
τες, καὶ οὐδὲν ὀλίγον ἐς οὐδὲν κακοπαθήσαντες, πανωλεθρίᾳ ὅθι, τὸ λεγόμενον, καὶ πῆξ
καὶ νῆες, καὶ οὐδὲν ὅ,τι οὐκ ἀπώλετο· καὶ ὀλίγοι ἀπὸ πολλῶν ἐπ' οἴκου ἀπενόστησαν.

Ταῦτα μὲν τὰ περὶ τὴν Σικελίαν γενόμενα.

2. ἈΡΙΣΤΟΦΑΝΟΥΣ.—Ἐκ τῶν Νεφελέων.

ΣΤΡΕΨΙΑΔΗΣ—ΣΩΚΡΑΤΗΣ.

Στ. ὦ Σώκρατες,
ὦ Σωκρατίδιον.

Σω. τί με καλεῖς, ὦ ὅήμερε;

Στ. πρῶτον μὲν ὅ τι ὀρθῶς, ἀντιβολῶ, κάτειπέ μοι.

Σω. ἀεροβατῶ,¹ καὶ περιφρονῶ τὸν ἥλιον.

Στ. ἔπειτ' ἀπὸ ταβύρου τοὺς θεοὺς ὑπερφρονεῖς,
ἀλλ' οὐκ ἀπὸ τῆς γῆς; εἶπερ . . .

Σω. οὐ γὰρ ἂν ποτε

ἐξεύρον ὀρθῶς τὰ μετέωρα πράγματα,
εἰ μὴ κρεμάσας τὸ νόημα, καὶ τὴν φροντίδα
λεπτὴν καταμίξας ἐς τὸν ὁμοῖον ἀέρα·
εἰ δ' ὧν χαμαὶ τάνω κάτωθεν ἐσκόπουν,
οὐκ ἂν ποθ' εὔρον. οὐ γὰρ ἀλλ' ἢ γῆ βίβη

¹ To give the philosopher a mock sublimity, he elevates him above the heads of his fellow-creatures, by the vehicle of a basket, and then makes

tudes threw them into strange disorders. Thus straitened as they were for room, they did whatever they had to do on one and the same spot; and the carcases of those who died lay heaped up promiscuously together, as some expired of their wounds, and others perished through the vicissitudes of air they suffered, or some other such deadly cause. At length the stench became intolerably noisome; and they were farther oppressed with hunger and thirst: for, during the space of eight months, the allowance to each was only a cotyl of water and two cotyls of bread a day. Nay, whatever species of misery numbers cooped up in so close a confinement might be liable to suffer, not one of these but pressed cruelly upon them. They were all thus thronged and dieted together for seventy days: but, after this term, all but the Athenians, and such of the Sicilians and Italians as had joined with them in the invasion, were sold out for slaves.

What the whole number of prisoners was, it is hard exactly to relate; but, however, they could not be fewer than seven thousand. And this proved to be the greatest Grecian exploit of all that happened in the course of this war: and, in my opinion, of all that occurred in the whole history of Greece; since the event to the victors was most glorious, and to the vanquished most calamitous: for in every respect they were totally overpowered, and their miseries in no respect had any mitigation. In short, root and branch, as is commonly said, their land-armies and their shipping were now ruined; nay, nothing belonging to them was exempted from destruction; and few, out of all their numbers, had the good fortune to revisit their native country.

Such were the transactions in Sicily.

(W. SMITH, Esq.)

2. ARISTOPHANES.—*The Clouds.*

STREPSIADES, SOCRATES.

STREPS. Hoa! Socrates—What hoa, my little Socrates!

SOCR. Mortal, how now! Thou insect of a day,
What would'st thou?

STREPS. I would know what thou art doing.

SOCR. I tread in air, contemplating the sun.

STREPS. Ah, then I see you're basketed so high,
That you look down upon the gods—Good hope,
You'll lower a peg on earth.

SOCR. Sublime in air,
Sublime in thought I carry my mind with me,
Its cogitations all assimilated
To the pure atmosphere, in which I float;
Lower me to earth, and my mind's subtle powers,
Seiz'd by contagious dulness, lose their spirit;
For the dry earth drinks up the generous sap,

him speak in a style correspondent to the loftiness of his station, a language suited to the character of a demi-god.

ἔλκει πρὸς αὐτὴν τὴν ἱκμάδα τῆς φροντίδος·
πάσχει δὲ ταῦτό τοῦτο καὶ τὰ κάρδαμα.

Στ. τί φῆς;
ἡ φροντίς ἔλκει τὴν ἱκμάδ' εἰς τὰ κάρδαμα;
ἴθι νῦν, κατὰβηθ', ὡ Σωκρατίδιον, ὥς ἐμὲ,
ἵνα μ' ἐκδιδάξης, ὥνπερ οὐνεκ' ἐλήλυθα.

Σω. ἤλθες δὲ κατὰ τί;

Στ. βουλόμενος μαθεῖν λέγειν.
ὑπὸ γὰρ τόκων, χρήστων τε δυσκολωτάτων,
ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.

Σω. πόθεν δ' ἐπὶ χρεῶς σαυτὸν ἔλαβες γενόμενος;

Στ. νόσος μ' ἐπέτριψεν ἱππικῇ, δεινὴ φαγεῖν.
ἀλλὰ με δίδαζον τὸν ἕτερον τοῖν σοῖν λόγοις,
τὸν μὴδὲν ἀποδιδόντα. μισθὸν δ', ἐν τιν' αὖ
πράττη μ', ὁμοῦμαι, σοὶ καταθήσειν, τοὺς θεοὺς.

Σω. ποίους θεοὺς ὁμεῖ σύ; πρῶτον γὰρ θεοὶ
ἡμῖν νόμισμ' οὐκ ἔστι.

Στ. τῷ δ' ἄρ' ὁμνυτ',² ἥ
σιδαρείοισιν, ὥσπερ ἐν Βυζαντίῳ;

Σω. βούλεις τὰ θεῖα πράγματ' εἰδέναι σαφῶς,
ἄττ' ἔστιν ὀρθῶς;

Στ. νῆ Δί', εἶπερ ἐστί γε.

Σω. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,
ταῖς ἡμετέραισι δαίμοσιν;

Στ. μάλιστα γε.

Σω. κάθιζε τοῖνον ἐπὶ τὸν ἱερὸν σκιμποδα.

Στ. ἰδοὺ κάθημαι.

Σω. τοῦτον³ τοῖνον λαβὲ
τὸν στέφανον.

Στ. ἐπὶ τί στέφανον; οἶμοι, Σώκρατες,
ὥσπερ με τὸν Ἀθάμανθ'³ ὅπως μὴ θύσετε.

Σω. οὐκ' ἀλλὰ πάντα ταῦτα τοὺς τελουμένους
ἡμεῖς ποιούμεν.

Στ. εἴτα δὴ τί κερδανῶ;

2 This whole dialogue, between two characters so forcibly contrasted, is conceived in the very best style of the author. The Deities and even Jupiter himself are treated with so little ceremony, or rather with such sovereign contempt, that we must suppose no danger was attached to the avowal of these free opinions. It seems to be nothing more than a mere

The vegetating vigor of philosophy,
And leaves it a mere husk.

STREPS. What do you say?

Philosophy has sapt your vigor? Fie upon it.
But come, my precious fellow, come down quickly,
And teach me those fine things I'm here in quest of.

SOCR. And what fine things are they?

STREPS. A new receipt
For sending off my creditors, and foiling them
By the art logical; for you shall know
By debts, pawns, pledges, usuries, executions,
I am rackt and rent in tatters.

SOCR. Why permit it?

What strange infatuation seiz'd your senses?

STREPS. The horse consumption, a devouring plague;
But so you'll enter me amongst your scholars,
And tutor me like them to bilk my creditors,
Name your own price, and by the Gods I swear
I'll pay you the last drachm.

SOCR. By what Gods?

Answer that first; for your Gods are not mine.

STREPS. How swear you then? As the Byzantians swear,
By their base iron coin?

SOCR. Art thou ambitious
To be instructed in celestial matters,
And taught to know them clearly?

STREPS. Marry am I,
So they be to my purpose, and celestial.

SOCR. What, if I bring you to a conference
With my own proper Goddesses, the Clouds?

STREPS. 'Tis what I wish devoutly.

SOCR. Come, sit down;
Repose yourself upon this couch.

STREPS. 'Tis done.

SOCR. Now take this chaplet—wear it.

STREPS. Why this chaplet?
Would'st make of me another Athamas,
And sacrifice me to a cloud?

SOCR. Fear nothing;
It is a ceremony indispensable
At all initiations.

STREPS. What to gain?

vehicle for introducing his chorus of fanciful beings, in like manner with those of his frogs, birds, and wasps, which are all cast in the same whimsical characters with this of the clouds. It is, however, a very apposite allusion of the clown, when he asks him if he swears, as the Byzantians do, by the beggarly oath of their own base coining.

3 Rescued by Hercules, when on the point of being immolated to the manes of Phryxus.

Σω. λέγειν γενήσῃ τρέμμα, κρόταλον, παιπάλῃ.

ἀλλ' ἔχ' ἀτρέμας.

Στ. μὰ τὸν Δί' οὐ ψεύσει γ' ἐμέ.

καταπαττόμενος γὰρ παιπάλῃ γενήσομαι.

Σω. εὐφημεῖν χρή τὸν πρεσβύτερον, καὶ τῆς εὐχῆς ὑπακούειν.

ὦ δέσποτ' ἀναξ, ἀμέτρητ' Ἀἴθρ, ὅς ἔχεις τὴν γῆν μετέωρον,
λαμπρός τ' Αἰθέρ, σεμναί τε θεαὶ Νεφέλαι βροιτησικέραυνοι,
ἄρθητε, φάνητ', ὦ δέσποιναι, τῷ φροντιστῇ μετέωροι.

Στ. μήπω, μήπω γε, πρὶν ἂν τουτὶ πτόξωμαι, μὴ καταβρεχθῶ.

τὸ δὲ πῇ κυνέην οἴκοθεν ἔλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα.

Σω. ἔλθετε δῆτ', ὦ πολυτίμητοι Νεφέλαι, τῷδ' εἰς ἐπίδειξιν,

εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι κάθησθε,

εἴτ' Ὠκεανοῦ πατρός ἐν κήποις ἱερὸν χορὸν ἴσ' αἶτε Νύμφαις,

εἴτ' ἄρα Νεῖλου προχοαῖς ὑδάτων χρυσῆς ἀρύτessθε πρόχουσαι,

ἢ Μαιώτιν λίμνην ἔχειτ', ἢ σκόπελον νιφόμενα Μίμαντος·

ἐπακούσατε δεξιάρμεναι θυσίαν, καὶ τοῖς ἱεροῖσι χαρεῖσθαι.

* * * * *

ὦ μέγα σεμναί Νεφέλαι, φανερώς ἠκούσατέ μου καλέσαντος.

ἦσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης θεοστέπου·

3. ΠΑΛΤΩΝΟΣ.—Τάρταρος.

Τυχάνει δ' ἄρα ὄντα ἐν τούτοις τοῖς πολλοῖς τέτταρ' ἅττα ρεύματα, ὧν τὸ μὲν μέγιστον καὶ ἐξωτάτω ρέον περὶ κύκλῳ ὁ καλούμενος Ὠκεανός ἐστι, τούτου δὲ καταντικρὺ καὶ ἐναντίως ρέων Ἀχέρων, ὃς δι' ἐρήμων τε τόπων βρεῖ ἄλλων, καὶ δὴ καὶ ὑπὸ γῆν ρέων εἰς τὴν λίμνην ἀφικνεῖται τὴν Ἀχερουσιάδα, οὗ αἱ τῶν τετελευτηκότων ψυχαὶ τῶν πολλῶν ἀφικνοῦνται, καὶ τινὰς εἰμαρμένους χρόνους μέναισαι, αἱ μὲν μακροτέρους, αἱ δὲ βραχυτέρους, πάλιν ἐκπέμπονται εἰς τὰς τῶν ζώων γενέσεις. Τρίτος δὲ ποταμὸς τούτων κατὰ μέσον ἐκβάλλει, καὶ ἐγγὺς τῆς ἐκβολῆς ἐκπίπτει εἰς τόπον μέγαν πυρὶ πολλῷ καόμενον καὶ λίμνην ποιεῖ μείζω τῆς παρ' ἡμῖν θαλάττης ζέουσας ὕδατος καὶ πηλοῦ, ἐντεῦθεν δὲ χωρεῖ κύκλῳ θολερὸς καὶ πηλώδης· περιελιττόμενος δὲ τῇ γῇ ἄλλοσέ τε ἀφικνεῖται καὶ παρ' Ἰσχατα τῆς Ἀχερουσιάδος λίμνης οὗ ζυμμιγνύμενος τῷ ὕδατι· περιελιχθεὶς δὲ πολλάκις ὑπὸ γῆς ἐμβάλλει κατωτέρω τοῦ Ταρτάρου. Οὗτος δ' ἐστὶν ὃν ἐπονομάζουσι Πυριφλεγέθοντα, οὗ καὶ οἱ ῥύακες ἀποσπάσματα ἀναφυσῶσιν, ὅπῃ ἂν τύχῃσι τῆς γῆς.

Τούτου δ' αὖ καταντικρὺ ὁ τέταρτος ἐκπίπτει εἰς τόπον πρῶτον δεινὸν τε καὶ ἄγριον, ὡς λέγεται, χρώμα δὲ ἔχοντα θλον οἶον ὁ κυανός, ἂν δὴ ἐκονο-

SOCR. 'Twill sift your faculties as fine as powder,
Bolt 'em like meal, grind 'em as light as dust ;
Only be patient.

STREPS. Marry, you'll go near
To make your words good ; an' you pound me thus,
You'll make me very dust and nothing else.

SOCR. Keep silence then, and listen to a prayer,
Which fits the gravity of age to hear—
Oh ! air, all-powerful air, which dost enfold
This pendant globe, thou vault of flaming gold,
Ye sacred clouds, who bid the thunder roll,
Shine forth, approach, and cheer your suppliant's soul !

STREPS. Hold, keep 'em off awhile, till I am ready.
Ah ! luckless me, would I had brought my bonnet,
And so escap'd a soaking.

SOCR. Come, come away !
Fly swift, ye clouds, and give yourselves to view !
Whether on high Olympus' sacred top
Snow-crown'd ye sit, or in the azure vales
Of your own father Ocean sporting weave
Your misty dance, or dip your golden urns
In the seven mouths of Nile ; whether ye dwell
On Thracian Mimas, or Mæotis' lake,
Hear me, yet hear, and thus invok'd approach !
* * * * *

Yes, ye Divinities, whom I adore,
I hail you now propitious to my prayer.
Didst thou not hear them speak in thunder to me ?

(R. CUMBERLAND, Esq.)

3. PLATO.—*Happiness or misery in a future state.*

... They form several very great and large currents ; but there are four principal ones, the greatest of which is the outermost of all, and is called the Ocean. Opposite to that is Acheron, which runs through the desert places, and diving through the earth, falls into the marsh, which from it is called the Acherusian lake, whither all souls repair upon their departure from this body ; and having staid there all the time appointed, some a shorter, some a longer time, are sent back to this world to animate beasts. Between Acheron and the Ocean, there runs a third river, which retires again not far from its source, and falls into a vast space full of fire : there it forms a lake greater than our sea, in which the water mixed with mud boils, and setting out from thence all black and muddy, runs along the earth to the end of the Acherusian lake, without mixing with its waters ; and after having made several turnings under the earth, throws itself underneath Tartarus : and this is the flaming river called Phlegethon, the streams whereof are seen to fly up upon the earth in several places.

Opposite to this is the fourth river, which falls first into a horrible wild place, of a blueish color, called by the name of Stygian, where it forms the

μάζουσι Στύγιον, καὶ τὴν λίμνην, ἣν ποιεῖ ὁ ποταμὸς ἐμβάλλων, Στόγα· ὁ δ' ἐμπεσὼν ἐνταῦθα καὶ δεινὰς δυνάμεις λαβὼν ἐν τῷ ὕδατι ὅς κατὰ τῆς γῆς περιελιττόμενος χωρεῖ ἐναντίως τῷ Πυριφλεγέθοντι καὶ ἀπαντᾷ ἐν τῇ Ἀχερουσιᾷ λίμνῃ ἐξ ἐναντίας, καὶ οὐδὲ τὸ τοῦτου ὕδωρ οὐδενὶ μίγνυται, ἀλλὰ καὶ οὗτος κύκλῳ περιελθὼν ἐμβάλλει εἰς τὸν Τάρταρον ἐναντίως τῷ Πυριφλεγέθοντι· ὄνομα δὲ τούτῃ ἐστίν, ὡς οἱ ποιεῖται λέγουσι, Κωκυτός.

Τούτων δὲ οὕτω πεφυκτότων, ἐπειδὴν ἀφίκονται οἱ τετελευτηκότες εἰς τὸν τόπον οἱ δ δαιμόνων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ δόσιως βιώσαντες καὶ οἱ μῆ.

Καὶ οἱ μὲν ἂν δόξωσι μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα, ἀναβάντες δὲ δὴ αὐτοῖς ὁχμήματά ἐστιν, ἐπὶ τούτων ἀφικνοῦνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσιν τε καὶ καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπολύονται, εἰ τίς τι ἠδίκησε, τῶν τε εὐεργεσιῶν τιμὰς φέρονται κατὰ τὴν ἀξίαν ἕκαστος· οἱ δ' ἂν δόξωσιν ἀνιάτως ἔχσιν διὰ τὰ μεγέθη τῶν ἁμαρτημάτων, ἡ ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους καὶ παρανόμους πολλοὺς ἐξεργασμένοι ἢ ἄλλα ὅσα τυγχάνει ὄντα τοιαῦτα, τούτους δὲ ἡ προήκουσα μοῖρα ῥίπτει εἰς τὸν Τάρταρον, ὅθεν οὐποτε ἐκβαίνουσιν. Οἱ δ' ἂν ἰάσιμα μὲν, μεγάλα δὲ δόξωσιν ἡμαρτηκέναι ἁμαρτήματα, οἷον πρὸς πατέρα ἢ μητέρα ὑπ' ἄργης βλαίων τι πράξαντες, καὶ μετὰ μέλον αὐτοῖς τὸν ἄλλον βίον βιώσιν, ἢ ἀνδροφόνους τοιοῦτω τινὶ ἄλλῳ τρόπῳ γένωνται, τούτοις δὲ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐνιαυτὸν ἐκεῖ γενομένους ἐκβάλλει τὸ κύμα· τοὺς μὲν ἀνδροφόνους κατὰ τὸν Κωκυτόν· τοὺς δὲ πατραλοίας καὶ μητραλοίας κατὰ τὸν Πυριφλεγέθοντα. Ἐπειδὴν δὲ φερόμενοι γένωνται κατὰ τὴν λίμνην τὴν Ἀχερουσιᾶδα, ἐνταῦθα βοῶσιν τε καὶ καλοῦσιν οἱ μὲν οὕς ἀπέκτειναν, οἱ δὲ οὕς ὑβρίσαν· καλέσαντες δ' ἱκετεύουσι καὶ δέονται ἕσασ ἀσφᾶς ἐκβῆναι εἰς τὴν λίμνην καὶ δέξασθαι· καὶ ἔαν μὲν πείσωσιν, ἐκβαίνουσι τε καὶ λήγουσι τῶν κακῶν· εἰ δὲ μὴ, φέρονται αὖθις εἰς τὸν Τάρταρον καὶ ἐκεῖθεν πάλιν εἰς τοὺς ποταμούς· καὶ ταῦτα πάσχιοντες οὐ πρότερον παύονται, πρὶν ἂν πείσωσιν οὕς ἠδίκησαν· αὕτη γὰρ ἡ ἐκκὴ ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτέχθη.

Οἱ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ δόσιως βιώναι προεκκρίσθαι, οὗτοί εἰσιν οἱ τῶνδε μὲν τῶν τόπων τῶν ἐν τῇ γῇ ἑλευθερούμενοί τε καὶ ἀπαλλαττόμενοι ὥσπερ δεσμοτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἴκησιν ἀφικνούμενοι καὶ ἐπὶ τῆς γῆς οἰκίζόμενοι. Τούτων δὲ αὐτῶν οἱ φιλοσοφία ἱκανῶς καθαρμένοι ἄνευ τε σωμάτων ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον καὶ εἰς οἰκήσεις ἔτι τούτων καλλίους ἀφικνοῦνται, ἃς οὔτε ῥᾶδιον δηλῶσαι οὔτε ὁ χρόνος ἱκανὸς ἐν τῷ παρόντι.

Ἄλλα τούτων δὴ ἕνεκα χρὴ ὦν διεληθῆμεν, ὧς Σιμμία, πάντα ποιεῖν ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν· καλὸν γὰρ τὸ ἄθλον καὶ ἡ ἐλπίς μεγάλη. Τὸ μὲν οὖν ταῦτα διόσχυρίσασθαι οὕτως ἔχειν ὡς ἐγὼ διελέλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρὶ· οἱ μὲντοι ἢ ταῦτ' ἐστὶν ἢ τοιαῦτ' ἅττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπεὶ περ ἀθάνατόν γε ἡ ψυχὴ φαίνεται οὕσα, τοῦτο καὶ πρέπει μοι δοκεῖ καὶ ἀξίον κινδυνεύσαι οἰομένην οὕτως ἔχειν· καλὸς γὰρ ὁ κίνδυνος καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπ' ὀφείδει λαυτῷ· διὸ δὴ ἐγὼ γε καὶ πάσαις μηχαναῖς τὸν μῦθον. Ἄλλα τούτων δὴ ἕνεκα θαρρῆεν χρὴ περὶ τῇ αὐτοῦ ψυχῇ ἄνδρα, ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἴασε χαίρειν ὡς ἄλλοις τοῖς ἐν δυνάτι καὶ πλέον θάτερον ἡγησάμενος ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ μάνθανειν ἐσπούδατέ τε καὶ κρησφύσας τὴν

formidable lake of Styx : and, after it has tinctured itself with horrible qualities from the waters of that lake, dives into the earth, where it makes several turns, and directing its course over-against Phlegethon, at last meets it in the lake of Acheron, where it does not mingle its waters with those of the other rivers ; but, after it has run its round on the earth, throws itself into the Tartarus by a passage opposite to that of Phlegethon. This fourth river is called by the poets Cocytus.

Nature having thus disposed of all these things, when the dead arrive at the place whither their demon leads them, they are all tried and judged, both those that lived a holy and just life, and those who wallowed in injustice and impiety.

Those who are found to have lived neither entirely a criminal, nor absolutely an innocent life, are sent to the Acheron. There they embark in boats, and are transported to the Acherusian lake, where they dwell, and suffer punishment proportionable to their crimes ; till at last being purged and cleansed from their sins, and set at liberty, they receive the recompense of their good actions. Those whose sins are incurable, and have been guilty of sacrilege and murder, or such other crimes, are by a just and fatal destiny thrown headlong into Tartarus, where they are kept prisoners for ever. But those who are found guilty of venial sins, though very great ones, such as offering violence to their father or mother in a passion, or killing a man, and repenting for it all their lifetime, must of necessity be likewise cast into Tartarus : but after a year's abode there, the tide throws the homicides back into Cocytus, and the parricides into Phlegethon, which draws them into the Acherusian lake. There they cry out bitterly, and invoke those whom they have killed or offered violence to, to aid them ; and conjure them to forgive them, and to suffer them to pass the lake, and give them admittance. If they are prevailed with, they pass the lake and are delivered from their misery ; if not, they are cast again into Tartarus, which throws them back into these rivers ; and this continues to be repeated, till they have satisfied the injured persons. For such is the sentence pronounced against them.

But those who have distinguished themselves by a holy life, are released from these earthly places, these horrible prisons ; and received above into that pure earth, where they dwell ; and those of them, who are sufficiently purged by philosophy, live for ever without their body, and are received into yet more admirable and delicious mansions, which I cannot easily describe, neither do the narrow limits of my time allow me to launch into that subject.

What I told you but now, is sufficient, my dear Simmias, to show that we ought to labor all our life-time to purchase virtue and wisdom, since we have so great a hope, and so great a reward proposed to us. No man of sense can pretend to assure you, that all these things are just as I have said : but all thinking men will be positive that the state of the soul, and the place of its abode after death, is absolutely such as I represent it to be, or at least very near it, provided the soul be immortal ; and will certainly find it worth his while to run the risk ; for what danger is more inviting ? One must needs be charmed with that blessed hope. And for this reason I have dilated a little upon this subject. Every one that during his life-time renounced the pleasures of the body, that looked upon the appurtenances of the body as foreign ornaments, and siding with the contrary party, pursued only the pleasures of true know-

ψυχὴν οὐκ ἀλλοτρίῃ, ἀλλὰ τῇ αὐτῆς κόσμῳ, σωφροσύνῃ τε καὶ δικαιοσύνῃ καὶ ἀνδρίᾳ καὶ ἐλευθερίᾳ καὶ ἀληθείᾳ, οὕτω περιμένει τὴν εἰς ἄδου παρείαν ὡς πορευόμενος ὅταν ἢ εἰμαρμένη καλῇ.

4. ΔΗΜΟΣΘΕΝΟΥΣ.—Ἐκ τοῦ περὶ τοῦ Στεφάνου Λόγου.

Ἄλλ' ἵνα μὴ λόγον ἐκ λόγου λέγων, τοῦ παρόντος ἑμαυτὸν ἐκκρούσω, παραλείψω ταῦτα· ἀλλ' ὅτι γε οὐχὶ εἰς Ἰνδοίαν οὐκ ἐπέδωκας, ἐκ τούτων δῆλον, ἀλλὰ φυλάττων τὸ μηδὲν ἐναντίον γενέσθαι παρὰ σοῦ τούτοις, οἷς ἅπαντα πολιτεύῃ. Ἐν τίσιν οὖν συ νεαίας, καὶ πηνίκα λαμπρὸς; ἡνίκ' ἂν εἰπῇν τι κατὰ τούτων δέοι, ἐν τούτοις λαμπροφωιδάτος, μνημονικώτατος, ὑποκριτῆς ἄριστος, τραγικὸς Θεοκρίτης.

Εἴτα τῶν πρότερον γεγεννημένων ἀνδρῶν ἀγαθῶν μέμνησαι· καὶ καλῶς ποιεῖς. Οὐ μέντοι δίκαιόν ἐστιν, ὧ ἄνδρες Ἀθηναῖοι, τὴν πρὸς τοὺς τετελευτηκότας εὐνοίαν ὑπάρχουσαν προλαβόντα παρ' ὑμῶν, πρὸς ἐκείνους ἐξετάζειν καὶ παραβάλλειν ἐμὲ, τὸν συζῶντα μεθ' ὑμῶν. Τίς γὰρ οὐκ οἶδε τῶν πάντων, ὅτι τοῖς μὲν ζῶσι πᾶσιν ἐπιστῇ τις ἢ πλείων ἢ ἐλάττων φθόνος; τοὺς δὲ τεθνεώτας οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἔτι μισεῖ; Οὕτως οὖν ἐχόντων τούτων τῇ φύσει, πρὸς τοὺς πρὸ ἑμαυτοῦ νῦν ἐγὼ κρίνωμαι καὶ θεωρῶμαι; μηδαμῶς· οὔτε γὰρ δίκαιον, οὔτ' ἴσον ἐστίν, Ἀλοχίην· ἀλλὰ πρὸς σέ, καὶ ἄλλον, εἰ τινα βοῦλεις, τῶν ταῦτά σοι προφηημένων καὶ ζώντων. Κικεῖνο σκόπει, πρότερον κάλλιον καὶ ἀμεινον τῇ πόλει διὰ τὰς τῶν προτέρων εὐεργεσίας, οὕσας ὑπερμεγέθεις, οὐμενοῦν εἴποι τις ἂν ἡλικίας, τὰς ἐπὶ τὸν παρόντα βίον γιγνομένας, εἰς ἀχαριστίαν καὶ προπηλακισμόν ἄγειν· ἢ πᾶσιν, ὅσοι τι μετ' εὐνοίας πράττουσι, τῆς κατὰ τούτων τιμῆς καὶ φιλανθρωπίας μετεῖναι;

Καὶ μὴν, εἰ καὶ τοῦτ' ἄρα δεῖ με εἰπῇν, ἡ μὲν ἐμὴ πολιτεία καὶ προαίρεσις, ἂν τις ὀρθῶς σκοπῇ, ταῖς τῶν τότε ἐπαινουμένων ἀνδρῶν ὁμοία, καὶ ταῦτ' αὖ βουλομένη φανήσεται· ἡ δὲ σὴ, ταῖς τῶν τοὺς τοιοῦτους τότε συκοφαντούμενων. Δῆλον γὰρ, ὅτι καὶ κατ' ἐκείνους ἡσάν τινες τοὺς χρόνους, οἳ διέσπυρον μὲν τοὺς ὄντας τότε, τοὺς δὲ πρότερον γεγεννημένους ἐπῆνον, βάσκανον πρᾶγμα καὶ ταῦτ' αὖ ποιοῦντες σοί. Εἴτα λέγεις, ὡς οὐδὲν ὁμοίως εἰμι ἐκείνοις ἐγώ; σὺ δ' ὁμοίος, Ἀλοχίην; ὁ δὲ ἀδελφὸς ὁ σός; ἄλλος δὲ τις τῶν νῦν ῥητόρων; ἐγὼ μὲν γὰρ οὐδένα φημί. Ἀλλὰ πρὸς τοὺς ζῶντας, ὧ χρηστὲ, ἵνα μηδὲν ἄλλο εἴπω, τὸν ζῶντα ἐξέταζε, καὶ τοὺς καθ' αὐτὸν, ὥσπερ τὰλλα πάντα, τοὺς ποιητὰς, τοὺς χοροδοτοὺς, τοὺς ἀγωνιστάς. Ὁ Φιλάμμων, οὐχ ὅτι Γλαύκων τοῦ Καρυστίου καὶ τινων ἐτέρων πρότερον γεγεννημένων ἀθλητῶν ἀσθενέστερος ἦν, ἀστεφάνωτος ἐκ τῆς Ὀλυμπίας ἀπῆει, ἀλλ' ὅτι τῶν εἰσελθόντων πρὸς αὐτὸν ἀρισταμάχιστο, ἐστεφανοῦτο, καὶ νικῶν ἀνηγαρύετο. Καὶ σὺ πρὸς τοὺς νῦν ὄρα με ῥήτορας

ledge, and beautified his soul, not with foreign ornaments, but with ornaments suitable to his nature, such as temperance, justice, fortitude, liberty, and truth : such a one, being firmly confident of the happiness of his soul, ought to wait peaceable for the hour of his removal, as being always ready for the voyage, whenever his fate calls him. (London, 1763).

4. DEMOSTHENES.—*From the Oration on the Crown.*

But I am in danger of being led off from one point to another, so as to forget my subject. I say, then, that it was not from poverty that you refused your contribution, but from the fear of opposing their interests, who influenced all your public conduct. On what occasion, then, are you spirited and shining ? When you are to speak against your country. Then are we struck with the brilliancy of your eloquence, the power of your memory, the excellence with which you act your part ; the excellence of a true dramatic Theocrines.

We have heard his encomiums on the great characters of former times ; and they are worthy of them. Yet it is by no means just, Athenians, to take advantage of your predilection to the deceased, and to draw the parallel between them and me, who live among you. Who knows not that all men, while they yet live, must endure some share of envy, more or less ? But the dead are not hated even by their enemies. And, if this be the usual and natural course of things, shall I be tried—shall I be judged by a comparison with my predecessors ? No, Æschines, this would be neither just nor equitable. Compare me with yourself—with any, the very best of your party, and our contemporaries. Consider, whether it be nobler and better for the state to make the benefits received from our ancestors, great and exalted as they are, beyond all expression great, a pretence for treating present benefactors with ingratitude and contempt ; or to grant a due share of honor and regard to every man, who at any time approves his attachment to the public.

And yet, if I may hazard the assertion, the whole tenor of my conduct must appear, on a fair inquiry, similar to that which the famed characters of old times pursued ; and founded on the same principles ; while you have as exactly imitated the malicious accusers of these great men : for it is well known that, in those times, men were found to malign all living excellence, and to lavish their insidious praises on the dead, with the same base artifice which you have practised. You say, then, that I do not in the least resemble those great characters. And do you resemble them ? or your brother ? Do any of the present speakers ? I name none among them : I urge but this : let the living, thou man of candor, be compared with the living, and with those of the same department. Thus we judge, in every case, of poets, of dancers, of wrestlers. Philammon doth not depart from the Olympian games uncrowned, because he hath not equal powers with Glaucus or Karistius, or any other wrestler of former times. No : as he approves himself superior to those who enter the lists with him, he receives his crown, and is proclaimed victor. So do you oppose me to the speakers of these times, to yourself, to any—take your most favorite character :

πρὸς αὐτὸν, πρὸς ὅτινα βούλει τῶν ἀπάντων, (οὐδενὶ ἐξίσταμαι,) ὧν, ὅτε μὲν τῇ πόλει τὰ βέλτιστα εἶναι παρῆν, ἐφαμύλλου τῆς εἰς τὴν πατρίδα εὐνοίας ἐν κοινῷ πᾶσι κειμένης, ἐγὼ τὰ κράτιστα λέγων ἐφαινόμην, καὶ τοῖς ἑμοῖς ψηφίσμασι, καὶ νόμοις, καὶ πρεσβείαις ἅπαντα διωκεῖτο· ὑμῶν δὲ οὐδεὶς ἦν οὐδαμοῦ, πλὴν εἰ τοῦτοις ἐπηρεάσαι τι δόει. Ἐπειὴ δὲ, ἂ μή ποτ' ὤφελε, συνέβη, καὶ οὐκ ἔτι συμβούλων, ἀλλὰ τῶν τοῖς ἐπιτασσομένοις ὑπηρετοῦντων, καὶ τῶν κατὰ τῆς πατρίδος μισθαρνεῖν ἐτόιμων, καὶ τῶν κολακεύειν ἐτέρους βουλομένων ἐξέτασις ἦν, τῆνικαὶ σὺ, καὶ τούτων ἕκαστος ἐν τάξει, καὶ μέγας, καὶ λαμπρὸς ἱπποτρόφος· ἐγὼ δ' ἀσθενής, ὁμολογῶ, ἀλλ' εὐνους μᾶλλον ὑμῶν ταυτοισί.

Δύο δ', ὧ ἄνδρες Ἀθηναῖοι, ταῦτα τὸν φύσει μέτριον πολίτην ἔχειν δεῖ (οὕτω γάρ μοι περὶ ἑαυτοῦ λέγοντι ἀνεπιφθονώτατον εἰπεῖν) ἐν μὲν ταῖς ἐξουσίαις, τὴν τοῦ γεναίου, καὶ τὴν τοῦ πρωτεύου τῇ πόλει προαίρεσιν διαφυλάττειν, ἐν παντὶ δὲ καιρῷ καὶ πράξει, τὴν εὐνοίαν. Τούτου γὰρ ἡ φύσις κυρία· τοῦ δύνασθαι δὲ καὶ ἰσχύειν, ἕτερα. Ταύτην τοίνυν παρ' ἑμοὶ μεμενηκυῖαν εὐρήσετε ἀπλῶς. Ὅρατε δέ· οὐκ ἄξαιτούμενος, οὐκ Ἀμφικτυονικὰς δίκας ἐπαγόντων μοι, οὐκ ἀπειλούντων, οὐκ ἐπαγγελλομένων, σὺ τοὺς καταράδους τούτους ὥσπερ θηρία μοι προσβαλλόντων, οὐδαμῶς προδίδωκα ἐγὼ τὴν εἰς ὑμᾶς εὐνοίαν. Τὸ γὰρ ἐξ ἀρχῆς εὐθύς ὀρθὴν καὶ δικαίαν τὴν δόδον τῆς πολιτείας εἰλόμην, τὰς τιμὰς, τὰς δυναστείας, τὰς εὐδοξίας τὰς τῆς πατρίδος θεραπείας, ταύτας αὔξειν, μετὰ τούτων εἶναι. Οὐκ ἐπὶ μὲν τοῖς ἐτέρων εὐτυχήμασι φαιδρὸς ἐγὼ καὶ γεγηθὼς κατὰ τὴν ἀγορὰν περιέρχομαι, τὴν δεξιὰν προτείνων, καὶ εὐαγγελιζόμενος τοῦτοις, οὓς ἂν ἐκεῖσε ἀπαγγελεῖν οἶμαι· τῶν δὲ τῆς πόλεως ἀγαθῶν πεφρικῶς ἀκούω, καὶ στένων, καὶ κυπτων εἰς τὴν γῆν, ὥσπερ οἱ δυσσεβεῖς οὗτοι, οἳ τὴν μὲν πόλιν διασφύρουσιν, ὥσπερ οὐχ αὐτοὺς διασφύροντες, ὅταν τοῦτο ποιῶσιν, ἔξω δὲ βλέπουσι, καὶ ἐν οἷς ἀτυχησάντων τῶν Ἑλλήνων εὐτόχησεν ἕτερος, ταῦτ' ἐκαινοῦσι, καὶ ὅπως τὸν ἅπαντα χρόνον διαμενεῖ, φασὶ δεῖν τηρεῖν.

Μὴ δῆτ', ὧ πάντες θεοὶ, μηδεὶς ταῦθ' ὑμῶν ἐπινεύσειεν· ἀλλὰ μάλιστα μὲν καὶ τούτοις βελτίω τινα νοῦν καὶ φρένας ἐνθείητε· εἰ δ' ἄρα ἔχουσιν οὕτως ἀνιάτως, τούτους μὲν αὐτοὺς καθ' ἑαυτοὺς ἐξώλεις καὶ προώλεις ἐν γῇ καὶ θαλάττῃ ποιήσαίτε· ἡμῖν δὲ τοῖς λοιποῖς τὴν ταχίστην ἀπαλλαγὴν τῶν ἐπηρητημένων φόβων δότε, καὶ σωτηρίαν ἀσφαλή.

still I assert my superiority. At that period when the state was free to choose the measures best approved, when we were all invited to engage in the great contest of patriotism, then did I display the superior excellence of my counsels, then were affairs all conducted by my decrees, my laws, my embassies; while not a man of your party ever appeared, unless to vent his insolence. But when we had once experienced this unmerited reverse of fortune: when this became the place, not for patriot ministers, but for the slaves of power, for those who stood prepared to sell their country for a bribe, for those who could descend to certain prostituted compliments; then indeed were you and your associates exalted; then did you display your magnificence, your state, your splendor, your equipage: while I was depressed, I confess it; yet still superior to you all in an affectionate attachment to my country.

There are two distinguishing qualities, Athenians, which the virtuous citizen should ever possess—(I speak in general terms, as the least invidious method of doing justice to myself): a zeal for the honor and pre-eminence of the state, in his official conduct; on all occasions and in all transactions, an affection for his country. This nature can bestow. Abilities and success depend on another power. And in this affection you find me firm and invariable. Not the solemn demand of my person; not the vengeance of the Amphictyonic council, which they denounced against me; not the terror of their threatenings; not the flattery of their promises; no, nor the fury of those accursed wretches, whom they roused like wild beasts against me, could ever tear this affection from my breast. From first to last, I have uniformly pursued the just and virtuous course of conduct; assertor of the honors, of the prerogatives, of the glory of my country; studious to support them, zealous to advance them, my whole being is devoted to this glorious cause. I was never known to march through the city with a face of joy and exultation at the success of a foreign power; embracing and announcing the joyful tidings to those who, I supposed, would transmit it to the proper place. I was never known to receive the successes of my own country with tremblings, with sighings, with eyes bending to the earth, like those impious men who are the defamers of the state, as if by such conduct they were not defamers of themselves: who look abroad, and, when a foreign potentate hath established his power on the calamities of Greece, applaud the event, and tell us we should take every means to perpetuate his power.

Hear me, ye immortal gods! and let not these their desires be ratified in heaven! Infuse a better spirit into these men! Inspire even their minds with purer sentiments! This is my first prayer.—Or, if their natures are not to be reformed; on them, on them only discharge your vengeance! Pursue them both by land and sea! Pursue them even to destruction! But to us display your goodness, in a speedy deliverance from impending evils, and all the blessings of protection and tranquillity!

(T. LELAND, D.D.)

2. ΤΗΣ ΙΩΝΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

ἩΡΟΔΟΤΟΥ.—ἈΡΙΩΝ.

Ἐτυράννευε δὲ ὁ Περίανδρος Κορίνθου· τῷ δὴ λέγουσι Κορίνθιοι, (ὁμολογέουσι ἐν σφί Λέσβιοι.) ἐν τῷ βίῳ, θῶμα μέγιστον παραστήναι.—ἈΡΙΩΝΑ τὸν Μηθυμναῖον ἐπὶ δελφίνος ἐξενειχθέντα ἐπὶ Ταίναρον, ἔοντα κιθαροῦδων τῶν τότε ἔοντων οὐδενὸς ὀφτερων, καὶ διθύραμβον, πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν, ποιήσαντά τε καὶ ὀνομάσαντα καὶ διδάξαντά ἐν Κορίνθῳ.

Τούτον τὸν Ἀρίωνα λέγουσι, τὸν πολλὸν τοῦ χρόνου διατρέβοντα παρὰ Περιάνερῳ, ἐπιθυμῆσαι πλῶσαι ἐς Ἱταλίην τε καὶ Σικελίην· ἐργασάμενον δὲ χρήματα μέγαλα, θελήσαι ὀπίσω ἐς Κόρινθον ἀπικέσθαι. Ὁρμᾶσθαι μὲν νυν ἐκ Τάραντος, πιστεύοντα δὲ οὐδομοῖσι μᾶλλον ἢ Κορινθίοισι, μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων. Τοὺς δὲ ἐν τῷ πελάγει ἐπιβουλεύειν, τὸν Ἀρίωνα ἐκβαλόντας, ἔχειν τὰ χρήματα. Τὸν δὲ, συνέντα τούτο, λίσσεσθαι, χρήματα μὲν προΐεντά σφί, ψυχὴν δὲ παραιτούμενον. Οὐκ ἔη πείθειν αὐτὸν τούτοις, ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαι μιν, ὡς ἂν ταφῆς ἐν γῇ τύχῃ, ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν, τὴν ταχίστην.

Ἀπειληθέντα δὲ τὸν Ἀρίωνα ἐς ἀπορίην, παραιτήσασθαι, ἐπεὶ φη οὕτω δοκεῖ, περιιδέειν αὐτὸν, ἐν τῇ σκευῇ πάσῃ, στάντα ἐν τοῖσι ἐδωλίοις, αἰῶσαι· αἰέσας δὲ, βυτδέκετο ἑωῦτὸν κατεργάσασθαι· καὶ,—τοῖσι ἐσελθεῖν γὰρ ἡδονὴν, εἰ μέλλοιεν ἀκούεσθαι τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ,—ἀναχωρῆσαι ἐκ τῆς πρύμνης ἐς μέσην νῆα. Τὸν δὲ, ἐνδύντα τε πᾶσαν τὴν σκευὴν, καὶ λαβόντα τὴν κιθάρην, στάντα ἐν τοῖσι ἐδωλίοις, διεξελθεῖν νόμον τὸν δρῖον. Τελευτῶντος δὲ τοῦ νόμου, βίψαι μιν ἐς τὴν θάλασσαν ἑωῦτὸν, ὡς εἶχε, σὺν τῇ σκευῇ πάσῃ· καὶ τοὺς μὲν ἀποπλέειν ἐς Κόρινθον.

Τὸν δὲ δελφῖνα λέγουσι, ὑπολαβόντα, ἐξενεῖκαι ἐπὶ Ταίναρον. Ἀποβάντα δὲ αὐτὸν, χωρέειν ἐς Κόρινθον, σὺν τῇ σκευῇ· καὶ ἀπικόμενον ἀπηγέεσθαι πᾶν τὸ γεγονός. Περίανδρον δὲ, ὑπὸ ἀπιστίας, Ἀρίωνα μὲν ἐν φυλακῇ ἔχειν, οὐδαμῇ μετιέντα, ἀνακῶς δὲ ἔχειν τῶν πορθμέων. Ὡς δὲ ἄρα παρῆναι αὐτοὺς κληθέντας, ἱστορέεσθαι εἰ τι λέγοιεν περὶ Ἀρίωνος. Φαμένων δὲ ἐκείνων ὡς εἶη τε σῶς περὶ Ἱταλίην, καὶ μιν εὖ πρῆσσοντα λίποιεν ἐν Τάραντι, ἐπιφανῆναι σφί τὸν Ἀρίωνα, ὥσπερ ἔχων ἐξεπῆδησε. Καὶ τοὺς, ἐκπλαγέντας, οὐκ ἔχειν ἔτι, ἐλεγχομένους, ἀρνέεσθαι.

Ταῦτα μὲν νυν Κορίνθιοί τε καὶ Λέσβιοι λέγουσι. Καὶ Ἀρίωνός ἐστι ἀνάνθημα χάλκεον, οὐ μέγα, ἐπὶ Ταινάρῳ, ἐπὶ δελφίνος ἐπεὶ ἀνθρώπος.

2. IONIC.

HERODOTUS.—*Arion*.

Periander was king of Corinth : and the Corinthians say, that a most astonishing thing happened there in his time, which is also confirmed by the Lesbians. Those people give out, that Arion of Methymna, who was second to none of his time in playing on the harp, and who was the first, that we are acquainted with, who composed, named, and taught the Dithyrambic measure at Corinth, was brought on shore at Tænarus upon the back of a dolphin.

They say, that Arion, having continued long with Periander, was desirous of making a voyage to Italy and Sicily, where when he had acquired great riches, determining to return to Corinth, he went to Tarentum, and hired a ship of certain Corinthians, because he put more confidence in them than in any other nation. But these men, when they were in the open sea, conspired together to throw him overboard and seize his money, which he no sooner understood, than offering them all his treasure, he only begged they would spare his life. But the seamen being inflexible, commanded him either to kill himself, that he might be buried ashore, or to leap immediately into the sea.

Arion, reduced to this hard choice, most earnestly desired, that, having determined his death, they would permit him to dress in his richest apparel, and to sing to them, standing on the poop of the ship, promising to make away with himself when he had done. The seamen, pleased that they should hear a song from the best singer in the world, granted his request, and went from the stern to the middle of the vessel. In the mean time Arion, having put on all his robes, took up his harp and performed the Orthian strain ; at the end of the air he leaped into the sea as he was, and the Corinthians continued their voyage homeward.

They say, a dolphin received him on his back, and carried him to Tænarus ; where he went on shore, and thence proceeded to Corinth without changing his clothes, and upon his arrival there he related the whole of what had happened to him ; but that Periander, giving no credit to his relation, put him under close confinement, and took especial care to find out the seamen : that, when they appeared before him, he inquired if they could give any information concerning Arion ; and they answering, that they had left him with great riches at Tarentum, and that he was undoubtedly safe in some part of Italy, Arion in that instant appeared before them in the very dress he had on when he leaped into the sea ; at which they were so astonished, that, being fully convicted, they could no longer deny the fact.

These things are reported by the Corinthians and Lesbians ; in confirmation of which, a statue of Arion, made of brass, and of a moderate size, representing a man sitting upon a dolphin, is at Tænarus.

(Oxford, 1824.)

3. ΤΗΣ ΔΩΡΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

ΘΕΟΚΡΙΤΟΥ.

ΘΥΡΣΙΣ ΠΟΙΜΗΝ, ΚΑΙ ΛΙΠΟΛΟΣ.

ΘΥ. ἌΔΥ τι τὸ ψιθόρισμα καὶ ἄ πτύς, αἰπόλε, τήνα,
ἀ ποτὲ ταῖς παγυῖσι μελίτδεται· ἄδῦ δὲ καὶ τὸ
συρίσδες· μετὰ Πᾶνα τὸ δεύτερον ἄθλον ἀποιτῇ.
αἶκα τήνος ἔλη κεραδὺν τράγον, αἶγα τὸ λαψῇ.
αἶκα δ' αἶγα λάβῃ τήνος γέρας ἐς τὴν καταρῖβει
ἀ χίμαρος· χιμάρῳ δὲ κυλὸν κρέας, ἔστε κ' ἀμέλξης.

ΛΙ. ἄδιον, ὦ ποιμᾶν, τὸ τεδὸν μέλος. ἢ τὸ καταχῆς
τήν' ἀπὸ τᾶς πέτρας καταλείβεται ὑψόθεν ὕδωρ.
αἶκα ταὶ Μῶσαι τὰν οἶδα δῶρον ἄγωνται,
ἄρνα τὸ σακίταν λαψῇ γέρας· αἰ δὲ κ' ἀρέσκη
τήναις ἄρνα λαβεῖν, τὸ δὲ τὰν οἶν ὕστερον ἀξῇ.

ΘΥ. λῆς, ποτὶ τὰν νυμφᾶν, λῆς, αἰπόλε, τᾶδε καθίζας,
ὥς τὸ κάταντες τοῦτο γεώλῳφον, ἢ τε μυρῖκαι,
συρίσδεν; τὰς δ' αἶγας ἐγὼν ἐν τῷδε νομευσῶ.

ΛΙ. οὐ θέμις, ὦ ποιμᾶν, τὸ μεσαμβρινδν, οὐ θέμις ἄρμιν
συρίσδεν· τὸν Πᾶνα δεδοίκαμες· ἢ γὰρ ἀπ' ἄγρας
τανῖκα κεμακῶς ἀμπάυεται· ἐντὶ ἐξ πικρὸς,
καὶ οἱ αἰεὶ ἐριμεία χολὰ ποτὶ βίη καὶ ἄθληται
ἀλλὰ, τὸ γὰρ δὴ. Θύρσι, τὰ Δύφνιδος ἄλγεια εἶδες,
καὶ τᾶς βωκολικᾶς ἐπὶ τὸ πλέον ἴκεο μῶσας,
δεῦρ', ὑπὸ τὰν πετρίαν ἐσδῶμεθα, τῷ τε Πριάπῳ
καὶ τὰν Κρανιαδῶν κατεναντίον, ἥπερ ὁ θῶκος,
τήνος ὁ ποιμενικὸς καὶ ταὶ δρύες· αἰ δὲ κ' αἰσῆς,
ὥς ποκα τὸν Διβᾶθε ποτὶ Χρόμιν ἄσας ἐρίσδων,
αἶγά τέ τοι δωσῶ διδυματόκον ἐς τρεῖς ἀμέλξαι,
ἢ, οὐ' ἔχοισ' ἐρίφως, ποταμέλξεται ἐς δύο πέλλας·
καὶ βαθὺ κισσύβιον, κεκλυσμένον ἀδελφῶν καρῶ,
ἀμφῶες, νεοτευχῆς, ἐτι γλυφάνοιο ποτόσδον·
τῷ περὶ μὲν χιίλῃ μαρύεται ὑψόθι κισσός,
κισσός ἐλιχρῶσφ κεκονισμένος· ἀ δὲ κατ' αὐτὸν
καρπῷ ἐλιξ εἰλεῖται ἀγαλλομένη κροκέντι.
ἐντοσθεν δὲ γυνὰ, τὴν θεῶν δαίδαλμα, τέτυκται,
ἀσκητὰ πέπλῳ τε καὶ ἄμπυκι· παρ δὲ οἱ ἄνδρες
καλὸν ἐθεράζοντες ἀμοιβὰς ἀλλοθεν ἄλλος
νεκείωνο' ἐπέσσει· τὰ δ' οὐ φρενὸς ἀπτεται αὐτᾶς.
ἀλλοκά δ' αὖ ποτὶ τὸν βίπτει νόον· οἱ δ' ἐπ' ἐρωτος
δηθὰ κυλοιδίοντες ἐτώσια μεχθίζοντι.

3. DORIC.

THEOCRITUS.

THYRSIS. Sweet are the whispers of yon vocal pine,
 Whose boughs, projecting o'er the springs, recline :
 Sweet is thy warbled reed's melodious lay ;
 Thou, next to Pan, shalt bear the prize away :
 If to the god a horn'd he-goat belong.
 The gentler female shall reward thy song ;
 If he the female claim, a kid's thy share,
 And, till you milk them, kids are dainty fare.

GOATHERD. Sweeter thy song, O shepherd, than the rill
 That rolls its music down the rocky hill ;
 If one white ewe content the tuneful Nine,
 A stall-fed lamb, meet recompense, is thine ;
 And, if the Muses claim the lamb their due,
 My gentle Thyrsis shall obtain the ewe.

THYRSIS. Wilt thou on this declivity repose,
 Where the rough tamarisk luxuriant grows,
 And gratify the nymphs with sprightly strain ?
 I'll feed thy goats, and tend the browsing train.

GOATHERD. I dare not, dare not, shepherd, grant your boon ;
 Pan's rage I fear, who always rests at noon ;
 When tired with hunting, stretch'd in sleep along,
 His bitter rage will burst upon my song :
 But well you know love's pains, which Dalphnis rues,
 You the great master of the rural muse.
 Let us beneath yon shady elm retreat,
 Where nature forms a lovely pastoral seat,
 Where sculptured Naiads and Priapus stand,
 And groves of oak extending o'er the land ;
 There if you sing as sweetly as of yore,
 When you the prize from Libyan Ciromis bore,
 This goat with twins I'll give that never fails
 Two kids to suckle, and to fill two pails :
 To these I'll add, with scented wax o'erlaid,
 Of curious workmanship, and newly made,
 A deep two handled cup, whose brim is crown'd
 With ivy, join'd with helichryse around ;
 Small tendrils with close-clasping arms uphold
 The fruit rich speckled with the seeds of gold ;
 Within, a woman's well-wrought image shines,
 A vest her limbs, her locks a caul confines ;
 And near, two neat-curl'd youths in amorous strain
 With fruitless strife communicate their pain :
 Smiling, by turns, she views the rival pair ;
 Grief swells their eyes, their heavy hearts despair.

τοῖς δὲ μετὰ γριπεύς τε γέρον, πέτρα τε τέτυκται
 λεπρᾶς. ἐφ' ἣ σπεύδων μέγα δίκτυον ἐς βόλον ἔλκεε
 ὃ πρέσβυς, κάμνοντι τὸ καρτερόν ἀνδρὶ εἰκώς.
 φείης κεν γυῖων νῖν ἕσον σθένος ἔλλοπιεύειν·
 ὠδὲ οἱ ψόδηκанти κατ' αὐχένα πάντοθεν ἴνες,
 καὶ πολὺ περ ἔδντι· τὸ δὲ σθένος ἄξιον ἄβας.
 τυτθὸν δ' ἕσον ἄπωθεν ἀλιτρυτοιο γέροντος
 πυρναλαῖς σταφυλαῖσι καλὸν βίβριθεν ἁλωά·
 τὰν ὀλίγος τις κῶρος ἐφ' αἰμασιαιῖσι φυλάσσει
 ἡμενος· ἀμφὶ δέ μιν οὐδ' ἁλώπεκες· ἃ μὲν ἂν' ὄρχως
 φοιτῇ, σινομένα τὰν τρώξιμον· ἃ δ', ἐπὶ πῆραν
 πάντα ὁδὸν τεύχοισα, τὸ παιδίον οὐ πρὶν ἀνήσειν
 φατὶ, πρὶν ἢ νᾶριστον ἐπὶ ξηροῖσι καθίξῃ.
 αὐτὰρ ὕγ' ἀνιερύκεσσι καλὰν πλέκει ἀκριδοθήραν,
 σχοίνῳ ἐφαρμόσδων· μέλεται δέ οἱ οὔτε τι πῆρας,
 οὔτε φυτῶν τοσσῆιον, ὅσον περὶ πλέγματι γαθεῖ·
 παντᾷ δ' ἀμφὶ δέπας περιπέπταται ὕγρὸς ἄκανθος,
 Διολικόν τι θύημα· τέρις κέ τυ θυμὸν ἀτύξαι.
 τῷ μὲν ἐγὼ πορθμεῖ Καλυδωνίῳ αἰγὰ τ' ἔδωκα
 ὦνον, καὶ τυρόεντα μέγαν λευκοῖο γάλακτος·
 οὐδ' ἔτι πα ποτὶ χεῖλος ἐμὸν θίγεν, ἀλλ' ἔτι κοῖται
 ἄχραντον· τῷ κέν τυ μάλα πρόφρων ἀρεσαίμαν,
 αἰκέν μοι τὸ φίλος τὸν ἐφίμερον ἕμνον ἀείσης.
 κοῦ τοι τί φθονέω· πόταγ', ὦ γαθέ, τὰν γὰρ ἀοιδᾶν
 οὔτι πα εἰς Ἀῖδαν γε τὸν ἐκλελαθόντα φνλαξεῖς.

ΘΥ. ἄρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς.
 Θύρσις βδ' ὥξ Αἴτνας, καὶ Θύρσιδος ἄδ' ἃ φωνά.
 πᾶ ποκ' ἄρ' ἦθ' ὅκα Δάφνις ἐτάκετο, πᾶ ποκα, νύμφαι
 ἢ κατὰ Πηνειῷ καλὰ τέμπεα, ἢ κατὰ Πίνδῳ ;
 οὐ γὰρ δὴ ποταμοῖο μέγαν ῥόον εἶχετ' Ἀνάπῳ,
 οὐδ' Αἴτνας σκοπιᾶν, οὐδ' Ἀκίδος ἱερὸν ἕδωρ.
 ἄρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς.
 τῆνον μὲν θῶες, τῆνον λῆκοι ὠρύσαντο,
 τῆνον χῶ' κ' ὄρνομοιο λέων ἀνέκλαυσε θανόντα.

Hard by, a fisherman, advanced in years,
 On the rough margin of a rock appears;
 Intent he stands to enclose the fish below,
 Lifts a large net, and labours at the throw:
 Such strong expression rises on the sight,
 You'd think the man exerted all his might;
 For his round neck with turgid veins appears—
 In years he seems, yet not impair'd by years.
 A vineyard next, with intersected lines,
 And red ripe clusters, load the bending vines:
 To guard the fruit a boy sits idly by,
 In ambush near two skulking foxes lie;
 This plots the branches of ripe grapes to strip;
 But that, more daring, meditates the scrip;
 Resolved ere long to seize the savoury prey,
 And send the youngster dinnerless away:
 Meanwhile on rushes all his art he plies,
 In framing traps for grasshoppers and flies;
 And, earnest only on his own designs,
 Forgets his satchel, and neglects his vines:
 All round the soft acanthus spreads its train—
 This cup, admired by each Æolian swain,
 From far a Calydonian sailor brought,
 For a she-goat and new-made cheese I bought;
 No lip has touch'd it, still unused it stood;
 To you I give this master-piece of wood,
 If you those Himeræan strains rehearse
 Of Daphnis' woes—I envy not your verse—
 Dread fate, alas! may soon demand your breath,
 And close your music in oblivious death.

THYRSIS. Begin, ye Nine, that sweetly wont to play,
 Begin, ye Muses, the bucolic lay.
 "Thyrsis my name, to Ætna I belong,
 Sicilian swain, and this is Thyrsis' song:"
 Where were ye, nymphs, in what sequester'd grove?
 Where were ye, nymphs, when Daphnis pined with love?
 Did ye on Pindus' steepy top reside?
 Or where through Tempe Peneus rolls his tide?
 Or where the waters of Anapus flow,
 Famed streams! ye play'd not, nor on Ætna's brow;
 Nor where chaste Acis laves Sicilian plains—
 Begin, ye Muses, sweet bucolic strains:
 Him savage panthers in wild woods bemoan'd:
 For him fierce wolves in hideous howlings groan'd:
 His fate fell lions mourn'd the livelong day.

(F. FAWKES, Esq.)

4. ΤΗΣ ΑΙΟΛΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

ΣΑΠΦΟΥΣ.—Εἰς Ἀφροδίταν.

Ποικιλόφρον, ἀθάνατ' Ἀφροδίτα,
παῖ Διὸς δολοπλόκε, λίσσομαι τε
μή μ' ἄσαισι, μηδ' ὀνίαισι δάμνα,
πότνια, θυμόν·

ἀλλὰ τοῖσδ' ἐνθ', αἶ ποκα κατέρωτα
τᾶς ἐμᾶς αὐδᾶς ἄτοισα πολλᾶς
ἔκλυες, πατρός τε δόμον λιποῖσα
χρύσειον, ἦνθες,

ἄρμ' ὑποσδεύκασα· καλοὶ δέ τ' ἄγον
ώκεες στῶθαι, περὶ γῆς μελαίνας
πυκνὰ δινεῦντες πτέρ' ἀπ' ὠρανῶ θέ-
ρευς διὰ μέσσω.

αἶψα δ' ἐκσίκοντο· τὸ δ', ὦ μάκαιρα,
μειδιάσας ἀθανάτῳ προσώπῳ
ἦρεν ὅττι τ' ἦν, τὸ πέπονθα, κῶττι
δὴ τὲ, κάλημι,

κῶττι μεῦ μάλιστα ἐθέλω γενέσθαι
μαινόμεν θυμῷ—τίνος αὖ τὸ πειθοῖ
μᾶψ σαγήνευσας φιλότατα; τίς τ', ὦ
Σάπφ', ἀδοικῇ;

καὶ γὰρ αἱ φεύγει, ταχέως διώξει,
αἱ δὲ δῶρα μὴ δέχεται, ἀλλὰ δώσει,
αἱ δὲ μὴ φιλεῖ, ταχέως φιλάσει
κούκ ἐθέλοισαν.

ἔνθε μοι καὶ νῦν, χαλεπᾶν τε λῦσον
ἐκ μεριμνᾶν· ὅσσα δέ μοι τελείσθαι
θυμὸς ἱμέρρει, τέλεισον, τὸ δ' αὐτὰ
σύμμαχος ἔσσο.

4. ÆOLIC.

SAPPHO.—*To Venus.*

Immortal Venus, skill'd to twine
The wiles of love's inconstant art ;
No more with cares and pains subdue
This throbbing heart.

Haste now, if e'er my suppliant voice
With pity touch'd thy gentle mind ;
When, leaving Jove's all-radiant dome,
Thou camest kind.

Thy car the beauteous sparrows drew
Round the dark earth from æry height ;
As thro' " the liquid noon " they wav'd
Their pinions light.

Instant they touch'd my roof, while thou
With soul-subduing smile didst say,
" What asks my Sappho ? What new grief
Is thine to-day ?

What would that restless, madd'ning soul ?
Whom would thy tongue persuasive move
To soft desire ? Who, Sappho, who
Hath wrong'd thy love ?

What tho' he flee, he soon shall seek,
And proffer gifts he spurn'd before ;
And, careless now, thy coy charms
Shall woo the more."

Come then ; relieve my lab'ring breast
From this deep woe thy hand has made ;
And lend to every anxious wish
Thy gentle aid.

(H. H. Bal. Coll. 1830.)

PORSON'S CRITICAL CANONS.

FROM THE CLASSICAL JOURNAL, VOL. 31. p. 136—142.

1. THE Tragic writers never use ρρ for ρσ, nor ττ for σσ. Thus they never said *Χερβονησταν* for *Χερσονησταν*, nor *πρήττω* for *πράσσω*.—*Hec.* 8.
2. In systems of anapests they do not always use, nor do they always discard, the Doric dialect.—*Hec.* 100.
3. They are partial to the introduction of the particle *τοι* in gnomes, or general reflections.—*Hec.* 228.
4. The forms *δύνα*, *δάμνα* and the 2d pers. sing. pres. indic. from verbs in *αμαι* are more Attic than *δύνη*, &c.—*Hec.* 253.
5. The Homeric *ἥδε* is sometimes found in the tragic writers, contrary to the assertion of Valckenaer, *Phœn.* 1683.—*Hec.* 323.
6. The tragic writers loved the harsh and antiquated forms of words—they therefore preferred the 1st to the 2nd aorist passive; and the 2nd aorist pass. is consequently very seldom used: *ἀπηλλάγην* sometimes occurs.—*Hec.* 335. *Phœn.* 986.
7. The participle *ὤν* is seldom found in conjunction with another participle.—*Hec.* 358.
8. *Ὅπως* and *ὅπως μὴ* is generally joined with the 2nd person of the fut. tense, sometimes with the third, seldom with the first: *ὀρατέον ἐστὶ*, or some expression of the same kind may be conceived as understood in this idiom: as
ὅποια κίστος ὀρθός, ὅπως τῇτδ' ἔξομαι.—*Hec.* 398.
9. *Γε μὲν τοι*: these three particles are very frequently met with together in Sophocles and Euripides, *γέ τοι τι* never.—*Hec.* 598.
10. *Νεκρός*, in the masculine gender, is always used for the Latin *cadaver*. Where *νεκρὸν* occurs in the neuter gender, L. Bos would understand *σῶμα*.—*Hec.* 665.
11. *Ποῦ* denotes rest, *ποῖ* motion: *πᾶ* is used in both senses. Thus *ποῦ στάσει*, *ποῖ δὲ βάσει*. *Phil.* 833.—*Hec.* 1062.
12. Instead of *ἤδμεν*, *ἤδειτε*, *ἤδεσαν*, the Attics used the contracted forms *ἤσμεν*, *ἤσθε*, *ἤσαν*.—*Hec.* 1094.
13. Several verbal adjectives, as *ὑποπτος*, *πιστός*, *μεμπτός*, *ἀμφίπληκτος*, and some others are found with an active as well as passive signification.—*Hec.* 1117.
14. The ancient Attic writers never used the neuter plural with a verb plural, except in case of animals.—*Hec.* 1141.
15. The particle *μὴ* giving the sense of the imperative accompanies the 1st or 2nd aorists subjunctive, and the present imperative, but never the present subjunctive, or 2nd aorist imperative. There are some few instances of *μὴ* with the 1st aorist imperative. The Attic writers said,

<i>μὴ μέμψῃ—μὴ κάμῃ</i> <i>μὴ μέμψου</i>		<i>not μὴ μέμψῃ</i> <i>μὴ κάμει.</i>
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Sometimes *μὴ μέμψαι*.—*Hec.* 1166.
16. The first syllable of *ισος* in the tragic and comic writers is always short: in composition it is sometimes long.—*Orest.* 9.
17. The Attic writers preserved some Ionic and some Doric forms in

their dialect : thus they always said, 'Αθάνα, δαρὸς, ἑκατὶ κυναγὸς ποδαγὸς, λοχαγὸς ξεναγὸς, οπαδὸς, and not 'Αθήνη, δηρὸς, &c. Also μῶνος, ξείνος, sometimes, instead of μόνος, ξένος. But though they had the form κυναγὸς and 'Αθάνα, they used κυνηγέτης and 'Αθηναία.—(*Orest.* 26.

18. In the formula of adjuration, πρὸς with a genitive case, the article with the noun is seldom omitted by the comic, and never expressed by the tragic writers.—*Orest.* 92.

19. Adjectives, such as μανίης, ιάδος, are of three genders, though they are less frequently used in the neuter ; μανιάσιν λυσσήμασι. ὁρομάσι βλεφάροις.—*Orest.* 264.

20. Τεκούτα is never used by Euripides absolutely for μήτηρ.—*Orest.* 285.

21. The active verb is often found instead of the middle, the personal pronoun being understood : as

καὶ νῦν ἀνακάλυπ', ὦ κασίγνητον κάρα,

and now uncover, sc. yourself —*Orest.* 288.

22. The tragic writers used the form in αἰρω, not in αἰνω : thus they said ἔχθαίρω not ἔχθραινω. They also said ἰσχαίνω, not ἰσχναίνω.—*Orest.* 292.

23. When the discourse is hastily turned from one person to another, the noun is placed first, then the pronoun, and then the particle ; as

Μενέλαε, σοὶ δὲ τὰδε λέγω.—*Orest.* 614.

24. The different governments and usages of δεῖ and χρῆ.

Homer only once used δεῖ, and then an infinitive mood is subjoined.

II. I. 337. He very frequently uses χρῆ with an infin., and with an accusative of the person and genitive of the thing ; as also χρεῶ with the accusative and genitive. Euripides has once imitated this form. *Hec.* 962. :

ἀλλὰ τίς χρεῖα σ' ἐμοῦ ;

the Greeks in common said δεῖ σοι τοῦδε. Æschylus seems first to have altered this, by using the acc. of the person and gen. of the thing, αὐτὸν γάρ σε δεῖ προμηθεῖως (*Prom.* 86.) ; and to have been followed by Euripides.

The Attic poets never use χρῆ with a genitive ; thus, στου χρῆ, δεῖ λέγειν is wrong, and should be altered to στου δεῖ, χρῆ λέγειν.—*Orest.* 659.

25. The enclitic copulative τε in the ancient Greek writers never follows a preposition, unless that preposition commences the member of a sentence, Thus they said,

ἐν τε πόλεος ἀρχαῖς

or ἐν πόλεός τε ἀρχαῖς

but not πόλεος ἐν τ' ἀρχαῖς.—*Orest.* 887.

26. Verbs denoting motion take after them an accusative of the instrument or member which is chiefly used ; as, πᾶ πόδ' ἐπάξας, (*Hec.* 1071.) where πόδ' is put for πόδα, rather than for ποδί. See above, No. 29.—*Orest.* 1427.

27. The tragic writers seldom prefix the article to proper names, except for emphasis, or at the beginning of a sentence.—*Phæn.* 145.

28. The tragic writers do not admit of an hiatus after τί, thus they did not say κἀγὼ τί οὐ δρῶν, nor did they ask a question simply by δποίος : wherever the question is asked, δποίος must be written, δ ποῖος, not δποίος.—*Phæn.* 892.

29. Αὐτὸς is frequently used absolutely for μόνος ; and yet αὐτὸς μόνος is not a tautologous expression.—*Phæn.* 1245.

30. The article forms a crasis with a word beginning with alpha, only

when the alpha is short; thus, no tragic writer would say *τάθα* for *τάθλα*, because the penult of *τάθλον* is long, the word being contracted from *δέθλον*.—*Phæn.* 1277.

31. *Καὶ πῶς*, and *πῶς καὶ*, have very different meanings: *καὶ πῶς* is used in asking a question which implies an objection or contradiction to the preceding remark: as, *καὶ πῶς γένοιτ' ἂν τῶνδ' δυσκοιτώτερα*; where *Creon's* question is an implied affirmation that the messenger's previous remark was not true. But *πῶς καὶ* asks some *additional* information: as,

πῶς καὶ πέπρακται διπύχων παίδων φόβος;

In this latter sense *καὶ* follows the interrogatives *τίς*, *πῶς*, *ποῖ*, *ποῦ*, *ποῖος*. Sometimes between the interrogative and *καὶ*, *δὲ* is inserted.—*Phæn.* 1373.

32. *ὧς* is never used for *εἰς* or *πρὸς*, except in case of persons. *Homæ* has the first instance of this Atticism.—*Od.* P. 218.

ὧς αἰεὶ τὸν ὁμοῖον ἀγει θεὸς ὧς τὸν ὁμοῖον.—*Phæn.* 1415.

33. The copulative *καὶ* never forms a crasis with *εἶ*, except in words compounded with *εἶ*: it never makes a crasis with *ἀεὶ*.—*Phæn.* 1422.

34. *Ἀλλὰ μὴν*, *καὶ μὴν*, *οὐδὲ μὴν*, *οὐ μὴν*, are frequently found in a sentence, with the addition of the particle *γε*, but never except where another word is interposed; thus,

οὐ μὴν σὺ γ' ἡμᾶς τοὺς τεκόντας ᾔδῃσω.—*Eur. Alope.*

Phæn. 1638.

35. Porson prefers to adscribe, rather than subscribe the *iota*; a practice which was either universally adopted, or the *iota* entirely omitted in the more ancient Mss. The subscription of the *iota* does not seem to have been earlier than the 10th century.—*Med.* 6.

36. Porson writes *ζυν* instead of *συν*, both in and out of composition, where the metre and smoothness of numbers will permit; but in iambic metre, not so as to introduce a spondee where there might be an iambus.—*Med.* 11.

37. The tragic writers in iambic, trochaic, or legitimate anapaestic verse, never admit *περὶ* before a vowel, either in the same or different words. In the choral odes they rarely admit a verb or substantive of this kind of composition—very rarely an adjective or adverb.—*Med.* 284.

38. The distinction between *διδάσκω* and *διδάσκομαι* is this:

The master *διδάσκει* (teaches) the boy.

The father *διδάσκεται* causes his son to be taught; though this distinction is not always observed by the poets.—*Med.* 297.

39. There are several nouns which in the singular are only masc. or feminine but in the plural are neuter; as, *δίφρος*, *δίφρα*; *κύκλος*, *κύκλα*; *κίλευθος*, *κίλευθα*; *δεσμός*, *δεσμᾶ*; *εἶτος*, *εἶτα*.—*Med.* 494.

40. *Μεθίημι* in the active voice governs an accusative—in the middle a genitive case: in the line

Ἄγουσιν οὐ μεθεῖν' ἂν ἐκ γαλας ἐμὲ:

the pronoun *ἐμὲ* is the accusative after the participle *ἄγουσι*, not after *μεθεῖν*.

When two verbs governing different cases refer equally to the same noun, the Greeks, in order to avoid an inharmonious repetition of the proper name or pronoun, give it only once governed by one of the verbs, and omit it with the other.—*Med.* 734.

41. The tragic writers never use the form in *υω* for that in *υμι*—(thus they do not say *δυνώω*, but *δυνυμι*): the writers of the old comedy use it very seldom—those of the middle, oftener—those of the new, very often.—*Med.* 744.

42. ἄγιος and ἄγνός are sometimes interchanged in the earlier editions ; but ἄγιος is very rarely used by the Attic—never by the tragic writers.—*Med.* 750.

43. All compound adjectives ending in *ος* were anciently declined with three terminations : as ἀπόροητος, ἀποροήτη, ἀπόροητον : and after the feminine forms had gradually become obsolete, the poets and Attic writers recalled them, for the sake either of ornament or of variety.—*Med.* 822.

44. From αἰρω the ancients formed the future αἶρω, or αερῶ—by contraction, αρω or ἀρω, the penult being long. But when they contracted αἰρω itself into αἶρω, then they had a new future, ἀρω—the penult being short. —*Med.* 848.

45. The future form μεμνήσομαι (found in Homer, *Il.* x. 390.) is always used by the tragic writers—the form μνησθήσομαι is never used : the same remark is true of κεκλήσομαι and κληθ'σομαι. But βληθήσομαι and βεβλήσομαι are met with indiscriminately.—*Med.* 9.9.

46. The nominative forms ἀμβλωπς and ἀμβλωπς, γοργῶψ and γοργωπς, φλογῶψ and φλογωπς, ἀδμή; and ἀμης, ἄζυξ and ἄζυγος, νεοῦξ and νεόζυγος, εὐκράς and εὐκριτός, and such others, are both Attic.—*Med.* 1363.

47. In words joined by a crasis, the iota ought never to be added, unless καὶ forms a crasis with a diphthong,¹ as κᾶτα for καὶ εἶτα.—*Præf.* iv.

48. Ἄει ἀετός; κᾶω, κάω, are to be written without a diphthong—not αἰεὶ, αἰετός, &c.—*Ibid.*

49. The second persons singular of the present and future, middle and passive, end in *ει* not *η*, which latter termination belongs to the subjunctive : thus, τύπτομαι, τύπτει, τύπεται, and τύπτωμαι, τύπτῃ, τύπτηται.—*Ibid.*

50. The augment is not omitted by the Attics, except in the case of χρῆν for ἐχοῖν. ἄνωγα for ἤνωγα, καθεζόμεν, κάθευδον. They sometimes admitted a double augment, as ἠνεσχόμεν, ἐώρων, ἡμελλον, &c.—*Præf.* xix.

51. Ἐλεινός is a word unknown to the Attics. As from δέος is formed δεινός, from κλέος, κλεινός, so from ἔλεος is formed ἔλεινός.—*Præf.* viii.

52. Derivative and compound adjectives are generally, in Attic Greek, of the same form in the masculine and feminine : as, ὁ καὶ ἡ φιλόξενος, ἀπόβλεπτος.—*Præf.* ix.

52. The Attics said, οἰζὺς not διζὺς, οἰζυρός not διζυρός : as also, οἷς, οἰστός, Οἰκλής, Οἰλεύς.—*Præf.* x.

53. Some Ionisms are used by the tragic writers, though sparingly and rarely : as ξείνος, μῶνος, γούνατα, κοῦρος, δουρῖ.—*Præf.* xiii.

1 This canon is not expressed with the usual accuracy of the learned Professor. When καὶ forms a crasis with a diphthong containing an *iota*, then the *iota* is added, otherwise not : thus, καὶ εἶτα=κᾶτα, but καὶ οὐ=κοῦ.

DAWES'S ELEVEN CANONS:

WITH NOTES

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I.

“*Ἄν* cannot be joined to *περιοῖδε*.” *Miscell. Crit.* p. ii. *Ed.* P. p. ii.

The particle *ἄν*, giving the idea of a contingent or conditional event, goes with the past tenses only of the indicative mood; out of which number *περιοῖδε* is excluded, as being strictly what Clarke calls the present perfect tense. [*Vid.* *ad* *Iliad.* A. v. 37.]

1. *ἔτυπον ἄν*—*I should have been striking.*

(Sometimes translate, *I should have stricken.*)

2. *ετέτύφη ἄν*—*I should have done striking.*

3. *ἔτυψα* } *ἄν*—*I should have stricken.*
ἔτυπον }

The same, *mutatis mutandis*, for the past tenses of *θύσσω*.

II.

“The word *ὅσῳ* and the like, when accompanied with *ἄν*, are construed with the subjunctive, not with the optative.” [*M. C.* p. 79. *Ed.* B. p. 82.]

The passage itself from which this remark arises, may easily be found in the *Anabasis* of Xenophon. (Lib. I. 5. 9.) *Δῆλος ἦν ὃ Κῦρος σπεύδων πᾶσαν τὴν δόδον—νομίζων, ὅσῳ μὲν ἄν θᾶπτον ἔλθοι, τοσοῦτῳ ἀπαρασκευαστοτέρῳ βασιλεὶ μαχεῖσθαι. . . κ. τ. λ.*

By transposing *ἄν*, and by altering the future *μαχεῖσθαι*, which does not keep that particle's company, into *μάχεσθαι*, Dawes (with the approbation of Porson) has corrected the passage thus:—*νομίζων ἄν, ὅσῳ μὲν θᾶπτον ἔλθοι, τ. α. β. μάχεσθαι—κ. τ. λ.*

1. The position of *ἄν*, as above, with verbs of thinking followed by an infinitive mood to which it refers, is very common in Attic Greek; and Dawes abundantly shows it from Xenophon.

2. “*ὅσῳ* and similar words are much used with *ἄν* and the subjunctive mood, it is true; but according to circumstances which will explain themselves, they are used with the optative, and with the indicative also sometimes.

a. Whatever part you shall have acted towards your parents, your children also will act towards you; and with good reason.

Οἷός περ ἄν περὶ τοὺς γονεῖς γένη, τοιοῦτοι καὶ οἱ σουτοῦ παῖδες περὶ σὲ γένεσονται
εὐκρίτως.

β. Act such a part towards your parents, as you could wish your own children to act towards yourself.

Ταυτὸς γάρου περὶ τοὺς γονεῖς, οἷους ἀν εὖξαιε περὶ σεαυτὸν γίνεσθαι τοὺς αὐτοῦ παῖδας.

γ. There is not a man living whom he would have less thought of attacking than him.

Οὐκ ἔστιν, εἴ' ὅτινα ἀν ἦτρον, ἢ ἐπὶ τοῦτον, ἦλθεν.

Of the two passages which shall be given from Demosthenes, the first shows a syntax very common and legitimate in Attic prose; while the second exhibits two instances, the one correct, the other suspicious, at least to my apprehension of it.

Καὶ γὰρ οὗτος ἀπασι τοῖσι οἷς ἀν τις μέγαν αὐτὸν ἠχῆσαιτο, — ἐπὶ ἐπιφαιεστέραν αὐτὴν [τὴν Μακεδονικὴν δύναμιν] κατεσκευακεν αὐτῷ. Olynthiac. A. § 5.

In the same section, *The subjects of Philip* says the orator, λυποῦνται καὶ συνεχῶς ταλαιπωροῦντιν, οὐτ' ἐπὶ τοῖς ἔργοις, οὐτ' ἐπὶ τοῖς αὐτῶν ἰδίοις εἰμένοι διατρίβειν, οὐθ' ὅς' ἀν πορίωσιν, ὅπως ὅπως ἀν δύνωνται, ταῦτ' ἔχοντες διαβίεσθαι, κεκλεισμένων τῶν ἐμπορίων τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον.

Translate thus: *Nor able to dispose of such articles as they may produce, in the way they might otherwise have it in their power to do, on account of the war, &c. &c.*

And to preserve the Atticism, read — ὅπως ἀν δύναιντο.

3. It is well known, that the following construction, *suppresso* ἀν, is favoured by the tragic writers. [R. P. ad Orest. v. 141.] Ὅπου δ' Ἀπόλλων σκαῖς ἦ, τίνας σοφοί; Electr. Eurip. v. 972. But this suppression of ἀν with the optative also deserves remark.

Οὐκ ἔστιν, ὅτω μείζονα μοῖραν

Νείμαι', ἢ σοί. Iriom. Vinct. vv. 299, 300.

The following passages demand a separate consideration :

Ἐν σοὶ γάρ εἰμεν' ἄνδρα δ' ὠφελεῖν, ἀφ' ὧν

ἔχει τε καὶ δύναιτο, κάλλιστος πόνων. Œd. R. vv. 314, 5.

Εἰκὴ κράτιστον ζῆν, ὅπως δύναιτό τις. Ibid. v. 979.

And this, Ἀλλ' εἰ βούλει, ἔφη, ὦ πάππε, ἢ ἔως με θηρᾶν, ἄφες πάντας τοὺς κατ' ἐπὶ διώκειν καὶ διαγωνίζεσθαι, ὅπως ἕκαστος τὰ κράτιστα δύναιτο. *Cyropædia*.

III.

"The Attic style requires either *κοὶ τις φύγη*, or *κοὶ τις ἀν φύγοι*. An optative verb following *κοὶ*, *πόθεν*, *ποῦ*, *πῶς*, &c. requires ἀν; a subjunctive verb rejects it." [V. C. 207. Ed. B. 207.]

The meaning of Dawes will be best understood perhaps, if we take three ways of expressing nearly the same ideas by three different moods of the verb.

α. κοὶ τρέφομαι; whither shall I betake myself?

β. κοὶ τρέπωμαι; whither must I betake myself?

γ. κοὶ τις ἀν τράποιτο; whither should one betake himself?

[M. C. 75. 341. Ed. B. 78. 383.]

1. Under the class (β) may be placed,

Ἐγὼ δὲ τί ποίω; Plut. *But what must I do?*

Ἐγὼ εὐπῶ τῷδε γ'; Ran. where Æschylus of Euripides,

Must I hold my tongue for this cozzomb?

“Ὡς εἴθευμος! φέρε, τί σοι ΔΩ καταφαγεῖν;
Well, what must I give you to eat?”

Dawes's account justly exhibits the first and second verbs thus used, not as of the present indicative serving instead of the future; “but of the subjunctive, which has often the force of a future, but is more properly to be referred in its own proper sense to *iva* or *χρῆ iva* understood.”

2. Σοφῶς καλεῖσθαι. μὴ τρέψης μίσματος
Τοῦμοῦ μετασχεῖν, ἀλλ' ἐλευθέρως θάνω. Herac. 558, 559.

“Θάνω is the subjunctive, as often elsewhere. Every one knows that the first person plural subjunctive often occurs in the sense of our *let us die*. More seldom, and yet not very seldom, the first person singular is used in the sense of our *let me die*. In Med. 1275 most of the Edd. properly give *παρίθω δόμους* without an interrogation.” P. Elmsley ad loc.

In Porson's *Medea*, the passage stands thus:

Παρίθω δόμους; ἀρῆξαι φόνον
Δοκεῖ μοι τέκνοισ'

which would require to be translated with somewhat less force, thus: “*Shall I not enter the house?—I am resolved to save the children from murder.*”

IV.

Καὶ μὴν ὅποτε τι σκευάριον τοῦ δεσπότου
ῥφείλου, ἐγὼ σε λανθάνειν ἐποιοῦν αἶ. Plut. 1141.

“Iambics and Trochaics do not allow of the hiatus in the second verse. Besides, ὅποτε ῥφείλου, [*When you actually had stolen one specific thing,*] ἐποιοῦν αἶ is a solecism. Read ‘ῥφέλοι’, that is, ‘ῥφέλοιο.’ [M. C. 216. Ed. B. 215, 6.]

Fielding and Young thus translate the passage fairly enough:

Why, when you used to filch any vessel from your master, I always assisted you in concealing it [the theft.]

The nature of those circumstances which demand this usage of ὅποτε with the optative mood, if not sufficiently clear from the instance thus given, is determined by several other instances which Dawes has produced, of ὅποτε similarly employed.

Of εἶπον also in the same usage preceding the optative, with the *preter-imperfect tense* (for that is the idiom) of the *indicative* mood in the other member of the sentence, Dawes has given proof quite sufficient. [M. C. 256. Ed. B. 353.]

Ἄλλη δὲ κάλλη δωμάτων στρωφωμένη,
Εἰποῦ φίλων βαλεψείην οἰκετῶν δέμας,
Εκκείειν ἢ δύστηνος. Sophocl. Trachin. 924.

And wandering up and down the house, whenever she saw a favourite domestic, so oft the wretched dame would weep.

The particle *καὶ* occurs in a similar construction. Καὶ οἱ μὲν ἔνοι, ἐπεὶ τις διώκοι, προδραμόντες ἀν εἰσθήκεσαν (πολὸν γὰρ τοῦ ἵππου θάττον ἐτρέχον) καὶ πάλιν, ἐπεὶ πλησιάζοι ὁ ἵππος, ταῦτ' ἐποίουν. Xenophon. Anab. p. 46. *emendatione Porsoni; quem vide ad Eur. Phæn. 412.*

V.

“Verbs of the form of *αἶσσοι* are never used in an optative sense, or joined with *κεν* or *ἀν*; but are always put after past tenses in a future sense.

Εγὼ γὰρ ἂν μείρακιον ΗΠΕΙΑΗΖ' ὅτι

Εἰς τοὺς δικαίους καὶ σοφοὺς καὶ κοσμίους

Μόνους ΒΑΔΙΟΙΜΗΝ.—Plut. 88. [M. C. 103. Ed. B. 105.]

For I when a stripling threatenet that I would visit the honest and wise and respectable—and no others.

1. If this dictum be true, and I have met with nothing to disprove it, all the other usages of the future optative must be struck off the roll without delay.

α. ζήτοιστε : *fare ye well*. "For the future is not used in this construction." [M. C. ii. Ed. B. ii.]

β. μᾶλλον ἂν σοίμην, is a form equally unknown to the Greeks. [M. C. iv. Ed. B. iv.]

2. The future infinitive, it has been already remarked, keeps no company with the particle ἂν. The aversion to πρὶν preceding it in what is called *government*, seems pretty much the same. Mr Elmsley (ad Iph. Aul. v. 1459.) has justly suggested, that πρὶν σπαράξε:θαι κόμας, is a solecism. The looser usage of the aorist infinitive with ἂν or without it, affords no excuse for breaking down the narrow fence of its neighbour.

3. For the same reason, Mr. Elmsley, ad Iph. T. v. 937. appears to me justly to condemn κελυσθεὶς δράτειν as not legitimate Greek; while (ad Œd. R. v. 272.) he does not with equal decision second the Scholiast, who, in reference to εὐχομαι in v. 269, writes thus—φθαρῆναι δεῖ γράφειν, οὐ φθερεῖσθαι.

The syntax of the line

Ἀλλ' ὥδε προέθηκεν ελευθερίας ἀπολαύσειν

is condemned by Dawes, on the very same principle. "For neither can a future follow the word προέθηκεν." [M. C. iii. Ed. B. iii.]

4. In the syntax of μέλλω, the infinitive mood following it most usually occurs in the future tense, but not universally. The authority of Porson ad Orest. v. 929. on v. 1594. μέλλω κτανεῖν, has pronounced, "that the aorist is properly put after the verb μέλλειν." Mr. Elmsley ad Heraclid. v. 710. gives his sentence thus on the subject: "Wherever γράφειν or γράψαι can be put by a slight alteration for γράψαι, I think the change should be made."

VI.

"The optative, when joined with certain words, *ἵνα, ὅρα, μὴ*, can only be subjoined to preterite verbs and answers to the Latin *Amarem*; the subjunctive on the other hand is subjoined only to verbs of a present or future tense, and answers to the Latin *Amem*." [M. C. 82, 3. 272. 329=85. 268. 321.]

Generally speaking, where a purpose, end, result, is denoted by the help of the particles *ἵνα, ὅρα, μὴ*, &c.

I. If both the *action* and the *purpose* of it belong entirely to time past, the *purpose* is denoted by the optative mood only.

II. If the *action* belong to time present or future, the *purpose* is denoted by the subjunctive and not otherwise.

This is remarkably well illustrated by Dawes out of Homer and Plato. In the Iliad E. 127, 8. we read,

Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθulμῶν ἔλор, ἣ πρὶν ἐπῆεν,

ΟΦΡ' εὖ ΓΙΝΩΣΚΗΣ ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.

"I HAVE REMOVED the mist from thine eyes, that thou MAYST DISTINGUISH, &c."

In the second Alcibiades of Plato, *sub finem*: ὥσπερ τῷ Διοτρίδῃ φησὶ τὴν Ἀθηνᾶν Ὁμηρὸς ἀπὸ τῶν ὀφθαλμῶν ΑΦΕΛΕΙΝ τὴν ἀχλὺν,

ΟΦ' εἰ ΓΙΝΩΣΚΟΙ ἡμὲν θεὸν ἢ δὲ καὶ ἄνδρα.

"*H mer tells us that Minerva REMOVED the mist from his eyes, that he MIGHT DISTINGUISH, &c.*"

Briefly, it is right to say, ἐπορεύθη, ἵνα μάθοι,

and πορεύεται or πορεύσεται ἵνα μάθῃ.

Yet a few remarks may be useful, and even necessary, to assist the young scholar in discriminating between real exceptions and such only as appear so to be: for no one mistakes the following modes of syntax as legitimate.

φυλάττετε νῦν, ὅπως μὴ οἰχόιτο.

τότε γὰρ ἐφυλάττετε ὅπως μὴ οἰχῆται.

1. Since the Greek aorist, like the Latin preterite, is not only taken in the narrative way, as *ἔγραψα* *I wrote*, but sometimes also in the use of our present perfect, *I have written*; it may in its latter usage be followed by the subjunctive. The remark is Dawes's, when speaking most exactly on the dramatic passage of Homer as varied in narration by Plato, *u. i. supra*. Professor Monk, *ad Hippolyt.* v. 1294, has shown very clearly, under what circumstances this syntax is legitimate.

2. Since in narrating past events, the Greek writers, particularly the Tragic, often employ the present in one part, with the aorist in the other part of the sentence, [*vid. R. P. ad Hecub.* v. 21.] as well as *vice versa*, we are not to wonder, if a syntax like the following be sometimes presented, with *δοτις* or with *ἵνα*.

Phæn. 47. κηρύσσει, [τενίτα, ἐκέρυξεν]

δοτις μάθοι. κ. τ. λ.

"*He proclaimed such a reward to any one, that SHOULD discover the meaning of the riddle.*"

3. If the verb denoting the principal act, while it is true of the present time which it directly expresses, be virtually true of the part also in its beginning and continuance, the leading verb may stand in the present tense, and yet the purpose be denoted by the optative mood. In this way, I venture, though with some timidity, to translate the following passage of the *Ranæ*, vv. 21—24.

Εἴτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλὴ τρυφή,

"Οὐ γὰρ μὲν ὦν Διδόνιος, υἱὸς Σταμνίου,

Αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' οὐδ᾽,

"Ἴνα μὴ ταλαιπωροῖτο, μὴδ' ἄχθος φέροι;

"*Is it not quite abominable, that I the mighty Bacchus HAVE BEEN trudging on foot, while I have had this fellow well mounted, that he MIGHT feel no fatigue?*"

To escape from the emendation of Brunck and with a view to suggest an idea which may perhaps be supported ere long by better authority, I risk at all events a modest conjecture for the present.

4. In passages where either syntax would be legitimate in other respects, some peculiarity of the case determines the choice at once.

The following passage presents just such an instance:

Ἡ γὰρ νέους ἔρποντας εὐμενεῖ πίδω,

"Ἀπαντα πανδοκοῦσα παιδείας ὄγλον,

Εθρέψατ', οἰκιστῆρας ἀσπιδηφόρους

Πιστοῦς, ὅπως γένοιθε πρὸς χρεὺς τόδε.

S. Theb. vv. 17—20.

There is nothing in vv. 19, 20. to condemn the reading *γένεσθε*. "*She HATH REARED, that you may become*" But in vv. 17, 18, the decision lies. "*She REARED you in tender and helpless infancy, that you MIGHT become one day her loyal guards.*"

When Porson ad Phoen. 68. writes thus: "Brunck edited *κραίνουσιν* for *κραίνωσιν* from Dawes's Canon, M. C. p. 82. But this Canon the Tragedians do not seem in all cases to have observed. Cf. Hec. 1128—1133." [1120—1126.] he refers to a passage singularly awkward, and, if it be allowed to stand correctly at present bidding more defiance to Dawes's Canon, than any other which it has yet fallen in my way to observe.

Ἐείσα, μή σοι πολέμιος λειφθεῖς ὁ παῖς
 Τροίαν αθροίσῃ καὶ ξυνοικίσῃ πάλιν·
 Γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμίδων τινα
 Φρυγῶν ἐς αἶαν αὔθις αἰροῖεν στόλον,
 Κάπειτα Θρήκης πεδία τρίβιεν τάδε
 Διελατοῦντες· γέλοσιν δ' εἰή κακὸν
 Τρώων, ἐν ᾧ περ νῦν, ἀναξ ἐκάμνομεν.

Had the irregularity lain on the other side, had he begun with the optative, and from inadvertence of mind been led by other thoughts to employ the subjunctive afterwards; the knot might then have had an easy solution.

As it is, Mr. Blomfield's ingenious and perhaps just mode of settling the point in other passages, can hardly be applied to this.

"Say that the subjunctive was sometimes used of a thing past, still they never used the optative of a thing present." *Ad S. Theb.*

III. A third syntax yet remains; which, though never, I believe, noticed by Dawes, deserves a place here.

Τί δ' ἔστ' ἐμοὶ ζῆν κέρως, ἀλλ' οὐκ ἐν τάχει
 Ἐρρίψ' ἐμαυτὴν τῆσδ' ἀπὸ στρυφλοῦ πέτρας,
 Ὅπως πέδῳ σκῆψαισα, τῶν πάντων πόνων
 Ἀπηλλάγην; κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν
 ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.

Prom. Vinet. vv. 773—6.

I have selected this passage, for two reasons: it readily presents its own meaning, and shows the class of construction to which it belongs. But Heath wanted to alter it, from the confusion in his mind of the rules of Latin with those of Greek syntax.

"For the sake of grammatical propriety, we must by all means read *ἀπαλλαγείην*, omitting *γὰρ* to preserve the metre." Heath *ad loc.*

As every scholar possesses the *Hippolytus* [v. 643.] edited by Professor Monk, and the *Œdipus Rex* [v. 1389.] by Mr. Elmsley, it is unnecessary to give any particular explanation of what they have so well developed. Hermann also may be consulted with advantage, in his *Annotationes*, No. 446. on the Greek Idioms of Viger.

VII.

"Οὐ μὴ are construed either with the future indicative or with the second aorist subjunctive." [M. C. 222=221.]

"Ὅπως, either with or without μὴ, is construed with the second aorist active or middle, and with the first aorist passive." [M. C. 228, 29, 30=227, 28.]

"Οὐ with a subjunctive requires μὴ." [M. C. 340=331.]

According to Dawes, then, the following forms of Syntax, for instance, are correct :

1. ΟΥ ΜΗ δυσμενῆς ΕΣΗι φίλοις.
2. ΑΛΛ' ΟΥΠΟΤ' ἐξ ἐμοῦγε ΜΗ ΜΑΘΗΙΣ τῶδε.
3. Δέδοιχ' ΟΠΩΣ ΜΗ τεύξομαι κακοδαίμονος.
4. [σκεπτόν, ὅπως τοῦτο μάθῃ.]
5. [σκεπτόν, ὅπως μὴ αἰσθωνταὶ ταῦτα.]
6. [φύλαξαι, ὅπως μὴ τυφθῇς.]

And the following forms amongst others are not legitimate :—

7. Ου μὴ ληρήσῃς. Read. Ου μὴ ΔΗΡΗΣΕΙΣ.
8. "Ὅπως δὲ τοῦτο μὴ διδάξῃς μηδένα. Read, ὅπως μὴ διδάξεις.
9. ΑΛΛ' οὔτι μ' ἐκφύγητε λαιψερῷ ποδί. [Hecub. 1038=1030.]

Read, ΑΛΛ' οὔτι ΜΗΚΦΥΓΗΤΕ. "Dawesius sagaciter, licet minus recte." R. P. With the great critic himself, therefore, read ΑΛΛ' οὔτι μὴ φύγητε λαιψερῷ ποδί.

A. Under the head of No. 8, which is a case of elliptic construction, may commodiously be classed a most ingenious recovery of error, and a most happy defence of the true but suspected lection.

Reiske, offended at the awkwardness, which nobody can deny, of Hecuba, v. 402, corrected the verse as follows :

ὅμοια, κισσὸς δρυὸς ὅπως, τῆσδ' ἔξομαι.

And Porson, in his first edition of the Hecuba, adopted the correction, with this remark—

"ὅμοια is the emendation of Reiske for ὁποῖα, the reading of Aldus and the MSS."

In his second edition he restores the genuine reading,

ὁποῖα κισσὸς δρυὸς, ὅπως τῆσδ' ἔξομαι.

As the ivy clings to the oak, let me cling to my daughter here. The jingle of the Greek, which one wonders did not offend the nice ear of Euripides, disappears in the English translation.

Porson's note enlarged shall be given at full length.

"Ὅμοια is the emendation of Reiske for ὁποῖα, the reading of Aldus and the MSS. and is received by Brunck and Beck. For ὅπως B. has οὕτως.—But on reconsideration of the subject I distrust this emendation, and think that the common reading may be defended. "Ὅπως and ὅπως μὴ are most usually construed with the second person, sometimes with the third, and more rarely with the first. Aristoph. Eccl. 296 : "Ὅπως δὲ τὸ σύμβολον λαβόντες ἐπεὶ πλητοὶ καθεδόμεθα. Presently after that he says at full ; "Ὅρα δ' ὅπως ωθήσομαι τοῦσδε τοὺς ἐξ ἄστεως. Antiphanes in Athenæus III. p. 123. B : "Ὅπως ἔδωρ ἔψοντα μηδὲν ὀψομαι. The common reading also in Troad. 147 should be retained : Μήτηρ δ' ὥς τις πτανοῖς κλαγγὰν ὀρνεῖσιν, ὅπως ἐξάρξω γὰρ μοιπάν."

The curious reader will do well to compare this note with the remark of Mr. Elmsley ad Acharn. 930. *Sub judice lis est.*

B. That ου does not precede a verb of the subjunctive mood unless accompanied by μὴ, is true enough as an Attic Canon. In the Ionic Greek of Homer, the other Syntax is perfectly right.

Iliad. A. 262. Ου γάρ πω τοιούς ἴδον ἄνδρας, οὔδε ἰδῶμαι. And I only mention this now, to avoid the appearance which one might otherwise incur of appealing to Homeric authority for Attic Syntax. Innumerable modes of speech, cultivated by the Poets, and even familiar to the Prose writers of Athens, are drawn from Homer; the vast ocean of Grecian literature.

ature. But inasmuch as a great deal of the original diction of Homer had become obsolete in the age of Pericles, and a great deal of recent varnish was afterwards put on by the Scholars of Alexandria, let it be understood, that we borrow illustration from Homer, only where he was copied or followed by the Attic writers; while against their demonstrated practice—in the present discussion—he affords no authority at all. [Iliad. φ. 195, &c.]

C. A very ingenious hint is started and ably defended by Mr. Elmsley in his Criticism on Gaisford's edition of Markland's Euripides [Quart. Review, June, 1812, pp. 453, 4.] ad Supp. v. 1066; that "when *οὐ μὴ* is prefixed to the future, a note of interrogation ought to be added." And Mr. Monk, approving the idea, edits the *Hippolytus* accordingly. Vid. vv. 213, 602.

On the particles *οὐκ ὄν* a similar hint is advanced by Mr. Elmsley, ad Œd. R. v. 342, and pursued ad Heraclid. v. 256.

VIII.

"The active *μεθίημι* is not construed with a genitive, nor the middle *μεθίστημι* with an accusative," but vice versa. [M. C. 236=236.] Vid. et R. P. ad Med. v. 734.

This one instance, acutely observed, belongs to that nice analogy, by which several other verbs in their active and middle uses are always distinguished. In the translation which I shall venture to give, let not the fastidious reader find cause of displeasure. Where the analysis of language descends to its last stage, the words by which the attempt is made to develope it, if they do trip a little, may expect to be forgiven.

1. *μεθίημι σέ.*—*μεθίστημαι σοῦ.*
2. *αφίημι σέ.*—*αφίστημαι σοῦ.*
3. *ἐλαβον σέ.*—*ἐλαβόμεν σοῦ.*
4. *σίγα δ' ἔχομεν στόμα.*—*βρετέων ἔχουσθαι.*
5. *βρόχους ἄπτειν.*—*ἄψει πέπλων.*
6. *ῥέξε τὴν κύλικα.*—*οὗ παιδὸς ῥέξατο.*

- 1, 2. *I quit, or part—myself from you.*
3. *I caught—myself at you.*
4. *To hold—ourselves by the statues.*
5. *You will fasten—yourself on my robes.*
6. *He stretched—himself for his Son.*

In translating, at once exactly, and with variety if it be not distinction, lies the difficulty; otherwise the task would be easy enough. A Scholar understands the whole without any help of translation.

IX.

"If a woman, in speaking of herself, uses the plural, she uses also the masculine.

"If she uses the masculine, she uses also the plural. R. P. ad Hec. 515." [M. C. 317=310.]

In Porson's Letter to Dalzel, Mus. Crit. p. 335, it is said, "There is a stronger exception against Dawes's rule in Hipp. 1120. [Ed. Monk. 1107.] than can be brought, I believe, from any other quarter."

Whoever will take the trouble of turning to the passage itself and the note upon it in Mr. Monk's edition, will find that it is all a mere inad-

vertence of the Poet, who either mistook himself at the moment for the Coryphæa, or hastily transferred from his *loci communes* a fine train of reflection, without considering in whose character it must be uttered.

Read that charming Scholium in the Medea, Σκαίους δὲ λέγων—vv. 192—206, or that, Δεινὰ τυράννων—119—130: and say, who but Euripides could have given sentiments so beautiful, so just, so profound, to the person of an illiterate nurse?

X.

"In Iliad. z. 479.

Καὶ ποτὲ τις εἰποι, 'Πατὴρ δ' ὅγε πολλὸν ἀμείνων,'
 Ἐκ πολέμου ἀνιόντα—

the commentators make the construction to depend on ἰδὼν understood: *And shall hereafter say, 'He is much braver than his father,' ON SEEING him returning from the war.* But the sentence is in truth unelliptical, and is thus to be construed: *Καὶ ποτὲ τις ἐκ πολέμου ἀνιόντα εἰποι—And one shall hereafter say of him as he returns [or after he has returned].* I will here add Aristoph. Nub. 1147:

Καὶ μοι ΤΟΝ ΥἱΟΝ, εἰ μεμύθηκε τὸν λόγον
 Ἐκεῖνον, Εἰφ', ὃν ἀπ' αὐτῶς εἰσήγαγες:

And tell me CONCERNING your son, whether he has learnt. Kuster is wrong in saying here that υἱὸν is put for the nominative after the Attic form." [M. C. 147, 8=149.]

1. This remark on what for distinction's sake should be called the *Accusativus de quo*, has a range of great usefulness, especially in the Attic Poets.

The following in Homer, Iliad, z. 239. is rather unique:

The wives and daughters of the Trojan soldiers crowded about Hector:—

Εἰρόμεναι παῖδας τε, κασιγνήτους τε, ἑτας τε,
 Καὶ πόσιαι. "h. e. περὶ παίδων." Heyne.

The Attics generally use the *Accusativus de quo*, with what is technically called an *indefinite sentence* after it, as in the passage quoted above from Aristophanes.

2. But another Syntax, less noticed, may commodiously be mentioned here, the *Accusativus rei vel facti*, where the governing verb would otherwise require the genitive case.

Μεῖζόν τι χροῖς, παῖδας ἢ σισωμένους; Phœn. 1226.

— εὖν θνήσκοντας ἢ τετραμένους

Πύθοσε—S. Theb. 228, 9.

Do you desire a greater blessing, than that your Sons should be alive? —If you hear that any of ours are dying or wounded. Perhaps it may add some illustration to a matter not commonly remarked, if I refer to a correspondent class of expressions in the Latin language.

Spretæque injuria formæ. Æn. i.

Ob iram interfecti ab eo domini. Livy, xxi, § 2.

Injuria τοῦ formæ spretam fuisse.

Iram ἔνεκα τοῦ interfectum fuisse ab eo dominum.

That is, not *injuria formæ*, not *iram domini*; which words taken alone would convey ideas very different from those intended by Virgil and Livy.

3. Nor has it been duly noticed, that the neuter pronouns in Greek are favorable to a government in the *Accusative case*, where the masculine or feminine would require the Genitive.

μείζον τι χορίζεις; affords an instance immediately of what I wish to suggest; the intelligent reader will need no farther explanation.

XI.

Φησὶν δ' εἶναι πολλῶν αγαθῶν ἄξιος ἡμῖν ὁ ποιητής.

"Αγαθῶν ἄξιος ἡμῖν is to me an unintelligible expression. Read αἰτιος for ἄξιος." [M. C. 257=254.] And he goes on to defend his emendation by what is plausible enough in the context of the passage, and by showing that such a Syntax of αἰτιος is familiar to Aristophanes.

1. A very useful article might be formed under the name of *Errores Dawesiani*. I could not say of Dawes, what some one pointedly said of our great Aristarchus, but too bitterly against the "learned Theban" of Emmanuel,—“One may learn more from Bentley when he is wrong, than from Barnes when he is right.” And yet beyond a doubt, the detection of ingenious error in clever men affords instruction as well as amusement, if properly considered. The quick may learn modesty, and the slow may derive encouragement, from the very same lesson.

Ἡμῖν δ' Ἀχιλλεύς ἄξιος τιμῆς, γούναι,
Θανῶν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ. Hecub. 313.

"Verte, *Dignus Achilles, qui a nobis honorem accipiat.*" Vide R. P. ad locum: et Elmsleium ad Acharn. 633.

———ἀροισθε

κῦδος τοῖσδε πόλεσσιν. S. Theb. 304, 5.

Such is the happy and certain emendation of Dr. Blomfield, who supports it by Iliad. Δ. 94.

Ἐλπίς κεν Μενελάω επιπροέμεν ταχὺν ἰόν;
Πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο."

A similar passage occurs in the Iliad, . 303. vid. Heyn. in loc.

2. For the benefit of those young scholars to whom this Syntax may perhaps seem strange, I shall collect instances in number and variety sufficient to render it at once familiar and clear.

1. ὣς ἄξιος εἴη θανάτου τῇ πόλει. Xenoph. Mem. ad init.

2. ἔργω μὲν ἡμῖν οἷδ' ἔχουσι τὰ προσήκοντα σφίσιν αὐτοῖς. Funeral Oration of Plato, ad init.

3. Τρωσὶν δ' αὖ μετόπισθε γερούσιον ἔρκον ἔλωμαι. Iliad. X. 119.

4. Δέξατό οἱ σκῆπτρον πατρώϊον ἀφθιτον αἰεί. Ibid. B. 186.

5. Πόσον πρίωμαι σοι τὰ χοιρίδια; λέγε. Acharn. 812.

6. Ωνήσομαι σοι. Ibid. 815.

7. Κλῦθί μοι, Αἰγιδόχοιο Διὸς τέκος ἀτρυτώνη. Iliad. E. 115.

8. Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Αἰδαο δόμοισι. Ibid. Ψ. 179.

9. ὦ Πελίου θυγάτερ,

Χαίρουσά μοι ἐν Αἰδα δόμοισι

Τὸν ἀνάλιον οἶκον οἰκετεύουσι. — Alcest. 437—9.

I would translate the last two passages thus: *Take my blessing and farewell.* In the other instances, the proper rendering will be, *at me, of me, at my hands.*

It is a mode of speaking, to which the old English and the modern Scottish afford parallels in plenty.

1. Shall we receive good at the hand of God, and shall we not receive evil? Job ii. 10.

2. Ask at Moses and the Prophets. Logan, Sermons.

3. Blithe would I battle, for the right

To ask one question at the spite. Walter Scott, *Marmion*.

Before concluding, let me be allowed to suggest, that from what has been stated above, Brunck's translation of the passage in the *Electra* of Sophocles may derive some color and countenance of support. I am inclined to adopt it as right.

Τίτι γάρ ποτ' ἂν, ὦ φίλα γενέθλα,
 προσφύρον ακούσαιμ' ἔπος,
 τίτι φρονόδντι κείρια;

A Quo enim unquam, cara progenies, audire possim aliquod conveniens mihi?

[*Mus. Crit.* No. 4, pp. 519—535.]

THE END.

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